

Professor Shaler on the Contribution of Science to Religion

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 1 November 1894

Number 44



PROFESSOR MARCUS DODS, D. D.

IT is in Him that we meet the highest we know. In His person, speaking human language, mingling freely in human society, the world saw that which permanently raised its idea of God. Seeing Christ, it was God men saw, and saw Him to be more and better than they had thought. . . . God is revealed in Him, and our hope of knowing God better is our hope of knowing Christ better.—*Professor Dods, in essay on The Trustworthiness of the Gospels.*

A Fifty-Two-Week Feast!

HARPER'S YOUNG PEOPLE

OFFERS EVERYTHING AFFORDED BY ITS COMPETITORS AND EIGHT ADVANTAGES BESIDE!

PRIZES OF \$1 to \$25 for excellence in Needlework, Photography, Metal Work, etc.

Articles to be exhibited in New York in December
YOU MAY COMPETE

Particulars, with sample copy, free

HARPER & BROTHERS, Publishers, New York

TWO NOTABLE BOOKS.

Master and Men;

The Sermon on the Mountain, practiced on the Plain. A thoughtful book, contrasting current Christianity with that of Christ, and illustrating the Beatitudes by the lives of Moses, Paul, George Fox, General Gordon and George Macdonald. By Rev. Dr. W. B. WRIGHT, author of "Ancient Cities" and "The World to Come." 16mo, \$1.25.

"The Beatitudes will mean more than ever before to every one who reads this book. We commend it especially to Sunday school workers and Bible teachers. Appearing, as it does, just as we are studying this very sermon makes it exceedingly timely, though it is a book that will never get out of date."—Editor of Ohio Sunday School Worker.

Lucy Larcom:

Life, Letters and Diary. A book of great interest about one of the noblest of American women, by Rev. DANIEL D. ADDISON. With a very good portrait. 16mo, \$1.25.

"It is ennobling and refreshing merely to read of such a life as this, so pure and simple, so finely spiritual, and so warm and sincere in its attitude toward the world and toward God. The book is of modest size, and those who read it will be brought in contact with one whom to know merely through the printed page is a boon and a consolation."—Boston Journal.

Sold by all Booksellers. Sent, postpaid, by
HOUGHTON, MIFFLIN & CO., Boston.

NOW READY!

MUSIC FOR CHRISTMAS, 1894

CAPTURE OF SANTA CLAUS. The new Cantata. By Dr. W. HOWARD DOANE. Especially attractive for young people, and will be greatly enjoyed by the old folks. Full of bright, innocent amusement. Dialogues, Recitations, and Charming Music. 30 cents, postpaid.

THE PROMISED REDEEMER. Christmas Service No. 11. For the Sunday School. By the Rev. ROBERT LOWMY. An excellent arrangement of Scripture for responsive readings. Fresh, stirring and forceful music. The service is so constructed that recitations and other exercises may be introduced if desired. 5 cents, postpaid.

THE CHRISTMAS WHEEL FEAST. By Mrs. W. F. CRAFTS and H. F. MAIN. A new and picturesque service for the little folks. 6 cents, postpaid.

CHRISTMAS ANNUAL No. 25. Bright, original Carols by popular composers. 4 cents, postpaid.

RECITATIONS FOR CHRISTMAS TIME. No. 5, eight pages, 4 cents, postpaid. Selections of appropriate poetry and prose. Nos. 1, 2, 3 and 4, eight pages, 4 cents each, postpaid.

SEND FOR COMPLETE CATALOGUE.

THE BIGHLOW & MAIN CO.

76 E. 9th St., New York. 215 Wabash Ave., Chicago.

**XMAS
MUSIC**

CHRISTMAS BELLS. CHRISTMAS GREETING. PRICE OF PEACE. 3 excellent Christmas Services for the S. S. with Resp. Ridge, Reet's and Carols. 114 p. Title pps. Pr. 50 cs. \$1.00 per 100. Spec. ops. of the 3 for 100 in 3 pps. **CANTATAS; THE PROPHET OF NAZARETH.** (sacred) for the Choir and S. S. **SANTA CLAUS JR.** (piano or full orches. accomp.) for young people. **SANTA CLAUS VISION** for juveniles. 10 excellent cantatas, price 300 cs. \$1.50 per doz. post pd. Geo. F. Rosche & Co., 940 W. Madison St. Chicago, Ill.

MENTION THIS PAPER.

New Publications.

The Life and Inventions of Thomas A. Edison.

By W. K. L. DICKSON and ANTONIA DICKSON. With numerous drawings and photographs. 4to, cloth, gilt top, boxed, \$4.50.

This volume has been prepared with Mr. Edison's consent and approval, and furnishes a trustworthy account of the wonderful history and inventions of the famous "Wizard of Menlo Park."

Scott's Complete Poetical Works.

With introduction by Prof. CHARLES ELIOT NORTON. Carefully edited, with explanatory notes. Printed from new plates on fine paper. With 34 illustrations by eminent artists. Photogravure frontispieces. 2 vols. 12mo, cloth, gilt top, \$3.00; white back, gilt top, \$3.00; half calf, gilt top, \$6.00.

Twenty-five Years of Scientific Progress.

A series of lectures by WM. NORTH RICE, Professor of Geology in Wesleyan University. 16mo, 75 cents.

Pelleas and Melisande.

A drama by MAURICE MAETERLINCK, "the Flemish Shakespeare." Translated by Erving Winslow. 16mo, cloth, gilt top, \$1.00.

Famous Leaders Among Men.

By SARAH K. BOLTON. With portraits of Napoleon, Wendell Phillips, Thomas Arnold, Charles Kingsley, and others. 12mo, cloth, uniform with previous volumes, \$1.50.

The Building of Character.

By the Rev. J. R. MILLER, D. D. 16mo, white back, gilt top, boxed, \$1.00; white and gold, gilt edges, \$1.25; levant morocco, flexible, gilt edges, \$2.50.

T. Y. CROWELL & CO.,
New York and Boston.

The Leading Hymn and Tune Books.

FOR CHURCHES.

The New Laudes Domini, the Rev. Dr. Chas. S. Robinson's latest and best—supplied to churches at the lowest possible price. The success of the day.

FOR PRAYER-MEETINGS.

Laudes Domini for the Prayer-Meeting, containing the very best hymns and tunes for the purpose—beautifully printed—new type—handsome cloth binding, 50 cents in quantities.

FOR SUNDAY-SCHOOLS.

Laudes Domini for the Sunday-School. Recommended by Bishop Vincent, Rev. Dr. Rainsford, Rev. Dr. A. J. Gordon, Rev. Dr. Schauffler—all denominations uniting on it. "A perfect book." 50 per cent. more matter than others. Cloth, 35 cents in quantities.

Books for Responsive Reading.

Write for particulars and samples. Best books, lowest prices, two millions sold.

THE CENTURY CO.
UNION SQUARE, NEW YORK.

New Christmas Music!

HULL'S QUARTERLY PROGRAMME.

THE RADIANT DAY,

Music by G. FROELICH. Words by M. FROELICH.

Is regarded by critics as the best Christmas Exercise yet issued. The music, while of a high order, is not difficult—ordinary Sunday Schools can handle it easily. The Hymns and Recitations are dignified and pertinent. Price, 50 cents a dozen; or \$4.00 per hundred, postpaid.

Send 5 cents for a copy and our Catalogue of Christmas selections. Address

ASA HULL, 132 Nassau St., New York.

NOW READY.

ESSAYS AND ADDRESSES

Religious, Literary, and Social.

By the Rt. Rev. PHILLIPS BROOKS, D. D.

Edited by the Rev. JOHN COTTON BROOKS. Large 12mo, cloth, \$2.00; white and gold, \$2.50.

"A welcome memorial of his life and work—another evidence of his widespread sympathies, his intellectual activity and above all his loving and catholic Christianity. Every one of these essays and addresses is worth not merely reading but study, for its own sake, for its clearness and purity of style, its sincerity and suggestiveness, its information, its strength and purpose."—Churchman.

LETTERS OF TRAVEL.

By PHILLIPS BROOKS.

Written to His Family. Thirteenth thousand now ready. Large 12mo, cloth, \$2.00; white and gold, \$2.50.

THE PHILLIPS BROOKS YEAR BOOK.

THIRTY-FIRST THOUSAND.

A new edition of this favorite book is now ready. 16mo, white cloth, \$1.25; 16mo, flexible calf, \$3.50.

"To those who have known Bishop Brooks in the past and looked to him for guidance in the upward way these daily thoughts from him come with the added joy of memories which are very precious. In the old days it was strength to be with him; in those to come it will be strength to remember him."—Extract from Preface.

MARGARET ARNOLD'S CHRISTMAS And Other Stories.

By MARY D. BRINE. Illustrated by Gordon, Hooper, etc. 12mo, gilt, \$2.00.

Mrs. Brine's first volume of adult stories in prose.

IN PRESS for Early Publication.

HERALD SERMONS.

By GEORGE H. HEPPWORTH. 1 vol., 12mo, with portrait of the author, \$1.00.

Sent by mail, postpaid, on receipt of prices.

E. P. DUTTON & CO.
PUBLISHERS,
31 West 23d Street, New York.

NEW BOOKS.

* Mailed prepaid on receipt of price.

THE RELIGION OF THE FUTURE. By the Rev. DAVID J. BURRELL, D. D. 304 pp., 12mo. \$1.25.

"Full of vitality, spirituality, evangelical truth and common sense."

PATHS AND BY-PATHS. By Mrs. M. A. PICKFORD. 352 pp. 12mo. 5 illustrations. \$1.25. "A useful story, designed to show the right way to settle many social questions which trouble tender consciences."—New York Observer.

WON BY LOVE. By Mrs. S. S. WOOD. 12mo. 232 pp. 4 illustrations. \$1.00.

"A well-told story. The family of a sick mother is vividly presented, and the struggle of some of her children to supply her place evokes the sympathy of the reader."—Religious Herald.

COSEY CORNER STORIES. By A. L. NOBLE and E. A. HUNTER. 4to. Colored covers. 12 full-page cuts in each. 4 vols. in a box, \$1.00; separately, 25 cs. ts.

Fido and His Friends. Favorite Pets.

Between-Times Stories. Fireside Stories.

Capital books to read to children or for the children themselves to read. Large type and fine paper. 18. 4

RACHEL'S FARM. By Miss A. L. NOBLE. 223 pp. 12mo. 4 illustrations. \$1.00.

"An attractive, elevating and helpful story. The outcome is delightful, and the lesson one of courage, faithfulness and hope."—Zion's Herald.

THE STARRY SKIES. By AGNES GIBERNE. Profusely illustrated. 224 pp. 12mo. \$1.00.

"A well-written book, containing much interesting information concerning the solar world which sets the readers to thinking, and instructs while it amuses them."—The Interior.

AMERICAN TRACT SOCIETY,

10 EAST 35th STREET, NEW YORK.

Boston, 51 Bromfield St. Philadelphia, 1512 Chestnut St.
Rochester, 93 State St. Chicago, 211, 213 Wabash Ave.
Cincinnati, 176 Elm St. San Francisco, 735 Market St.

The Pen warranted always to work, never to dry up or clog, and not to leak or ooze.
Write for circular to COLUMBIAN FOUNTAIN PEN CO., Holyoke, Mass.

When not in use the pen is drawn down into the ink; this insures the pen against drying up, and closes the barrel so that no ink can possibly escape.

Columbian Fountain Pen

MACMILLAN & CO.'S NEW BOOKS.

With numerous Illustrations. By the Ven.
Archdeacon Farrar.

The Life of Christ as Rep- resented in Art.

By FREDERIC W. FARRAR, D.D., F.R.S., Arch-
deacon and Canon of Westminster, author of
"The Life of Christ," "Seekers After God," etc.
With numerous Illustrations and Frontispiece.
8vo, cloth, gilt top, \$6.00.

A Sumptuous Art Work.

Pen Drawing and Pen Draughtsmen.

Their Work and Their Methods. A Study of the
Art Today, with Technical Suggestions. By
JOSEPH PENNELL. A New and Enlarged Edition,
with over 400 Illustrations, including many exam-
ples from original drawings by Sir F. Leighton,
Sir J. E. Millais, Sir F. Burne Jones, F. Sandys,
F. Shields, E. Pinwell, W. Small, F. Walker,
J. Mahoney, W. North, E. A. Abbey, Holman
Hunt, A. Parsons, Aubrey Beardsley, etc. 4to.
Bound in buckram. Printed on J. Dickinson &
Co.'s Art Paper. Price \$15.00.

Translation of Professor Erman's Great Work.
Copiously Illustrated.

Life in Ancient Egypt.

Described by ADOLF ERMAN. Translated by H. M.
TIRARD. With 400 Illustrations and 12 Plates.
Super royal 8vo, \$6.00.

"A skillful translation of a well-known and esteemed
German work, which treats of Egyptian antiquities in
the light of modern discoveries and thereby supplies a
recognized English want."—*London Times*.

New Book by Sir John Lubbock.

The Use of Life.

By the Rt. Hon. Sir JOHN LUBBOCK, Bart., M.P.,
author of "The Beauties of Nature," "The Pleas-
ures of Life," etc. Crown 8vo, cloth, \$1.25.

New Book by Frederic Harrison.

The Meaning of History and Other Historical Pieces.

By FREDERIC HARRISON, author of "The Choice of
Books," etc. 12mo. Just ready.

Mr. F. Marion Crawford's New Novel.

Love in Idleness:

A BAR HARBOUR TALE.

By F. MARION CRAWFORD, author of "Saracinesca,"
"A Roman Singer," etc. With illustrations re-
produced from drawings and photographs. Crown
8vo, cloth, gilt, \$2.00.

"A charming love story."

New Volume of Short Stories.

By the Late Editor of "The Fortnightly
Review."

Elder Conklin.

And Other Stories. By FRANK HARRIS, late editor
of "The Fortnightly Review." Crown 8vo, cloth,
\$1.25.

Tales of Western Life.

Mrs. Margaret Woods's New Novel.

The Vagabonds.

By MARGARET L. WOODS, Author of "A Village
Tragedy," "Esther Vanhomrigh," etc. 12mo,
cloth, \$1.50.

"A strong, good story, as clean as the snowflake, the
hero and heroine being the clown and the clown's wife
in a traveling circus."

MACMILLAN & CO.,
66 Fifth Avenue, New York.

A NEW LIFE OF NAPOLEON



Magnificently Illustrated,

will be the chief feature of THE CENTURY MAG-
AZINE in 1895. It is written by

PROFESSOR WILLIAM M. SLOANE,

who has spent many years in preparation
for the work. The interest in Napoleon has
had recently a revival that is phenomenal
in its intensity. Thus far no biography of
the "man of destiny" has appeared in either
English or French that is both free from
rancor and attentive to the laws of histor-
ical criticism. THE CENTURY has secured
it—a complete and interesting history of
the life of one of the most marvelous of men.
Every one will want to read this, no matter
how much he may already know of Napo-
leon;—here is the concentration of all the
lives and memoirs. In preparing it the
author has had access to original sources
of information, and his work has the advan-
tage of coming after the numerous volumes
of memoirs. It begins in

The November Number of THE CENTURY MAGAZINE

Now Ready.

Sold Everywhere.

Every resource of THE CENTURY has been brought to bear to enrich the
narrative with pictorial illustrations not unworthy of the subject. European
and American collections have been ransacked for portraits of the period, and
for the most trustworthy pictures by contemporaries of the events described.
To these have been added many of the greatest modern masterpieces of French
art—the works of Meissonier, Detaille, Gérôme, Vernet, Delaroche, Lefevre,
etc. In addition, many original pictures have been made by French and Amer-
ican artists. The theme creates an opportunity for the most interesting and
most brilliant pictorial series of a historical character yet presented in the pages
of a magazine.

A New Novel by Marion Crawford, A Romance of Italy, Illustrated by Castaigne,

"Casa Braccio," begins in the November CENTURY. It is considered by
Mr. Crawford his best work—setting forth, in a striking and original manner,
the tragedy of human passion.

"Washington in Lincoln's Time," A Series of Papers by Noah Brooks,

begins also in the November CENTURY, with chapters on "The Capital as a
Camp," "Conversations with Lincoln," "Some Famous Men of the Period."

"THE CATHEDRALS OF FRANCE" is the title of a valuable series of arti-
cles by Mrs. Schuyler van Rensselaer, with illustrations by Joseph Pennell,
which begins in the November CENTURY, following the brilliant papers on
English Cathedrals, by the same writer and artist. "THE MAKING OF
THIEVES IN NEW YORK," by Jacob A. Riis, interesting REMINISCENCES
OF HAWTHORNE, by his daughter, "IN THE CITY OF CANTON" (richly
illustrated), complete stories by Hezekiah Butterworth, and others, are in the
November CENTURY.

This number begins a new volume. The next issue of THE CENTURY—a
superb Christmas number—will contain

RUDYARD KIPLING'S FIRST AMERICAN STORY, "A WALKING DELEGATE."

If you are not already a reader of THE CENTURY, begin with the November
number, now on every news-stand; price, 35 cents. Price, \$4.00 a year. All
dealers take subscriptions, or remittance may be made by check, draft, money-
order, or express-order to the publishers.

**THE CENTURY CO.
UNION SQUARE · NEW YORK**

A NEW CONCORDANCE. THE PERFECT TEXT FINDER!
Published 15 Oct., 1894.

Walker's Comprehensive Concordance.

BASED ON THE AUTHORIZED VERSION.

It is a concordance pure and simple.

Rigidly alphabetical in arrangement.

One alphabet for all words, including proper names.

By an ingenious variation of type great clearness and facility in examination are secured.

50,000 more references than Cruden's, besides substituting important words for unessential ones.

Compact and of a size handy for use. Well printed, on good paper; strongly bound. Sold at a low price.

Its references are in strict Biblical order.

All proper names are accented.

50,000 more references than Cruden's, besides substituting important words for unessential ones.

Well printed, on good paper; strongly bound. Sold at a low price.

980 pp., Price, Cloth, \$2.00; Half Leather, \$3.00.

PUBLISHED BY THE

Congregational S. S. and Publishing Society, Boston and Chicago.

SOUTHERN CALIFORNIA ASSOCIATION.

The eighth annual meeting was held, Oct. 9-11, in Los Angeles. The absence of Dr. Hutchins, who has recently gone from here to Honolulu, was fittingly recognized by resolutions. Southern California is an attractive country and the City of the Angels a charming place, but the clergymen seemed to take greater advantage of the opportunity than the laymen, so that one delegate asked rather naively in the free parliament, whether a lay association could not profitably be formed. A high level for the meetings was set by the sermon, wherein was developed the thought of the sure leadership of God in His church, adapted to all its changing needs and adequate for every emergency, whether in doctrine or life.

The topics considered were eminently practical and, whether designed or not, followed the order of natural development of the child into the man. The report of the committee on Our Sunday School Work was followed by a paper upon the present lessons, A Year with Christ, and by an address on the C. S. S. and P. S. by Rev. H. P. Case. This society is really the mother of churches and Sunday schools, fifty churches having been organized during the past year from as many Sunday schools started by its agents, and over 300 in the past six years.

The greetings of Presbyterians and Methodists through their representatives were heartily received and highly appreciated. Both made eloquent appeals for uniting, irrespective of party or church lines, upon aggressive work against the saloon, social evils, gambling and other forms of vice and crime. Our Temperance Work was also a vigorous plea to unite with other Christian and religious bodies in securing the nomination and election of such men only as would pledge their influence and support toward temperance laws and enforcement. Resolutions were afterward passed and a standing committee appointed for carrying out the idea.

How to Promote the Fellowship of Our Churches was another practical subject, well analyzed and suggestively answered, finding a very timely application in the raising of \$69 for the Santa Ana church, thus clearing off the balance of the debt on its recently dedicated house of worship, and confirming the splendid faith of pastor and people.

The reports from the churches were, on the whole, encouraging, in spite of the hard times. An evening session was given up to the report of the superintendent of home missions, Rev. J. T. Ford, and to addresses by three itinerant missionaries, men who are at work in small stations, mining camps and out of the way places in the Mojave desert, along the Atlantic & Pacific Railroad, from Barstow 100 miles or more into Arizona, beyond Needles, where the thermometer sometimes goes



"I haven't had a bit of trouble getting binding to match my new Fall gowns; I use the famous

"S.H. & M."
FIRST QUALITY
Bias
Velveteen
Skirt
Binding

which come in all shades and last as long as the skirt."

Look for "S. H. & M." First Quality on the label of every bolt you buy. Accept no substitute.

up to 116° in the shade, and in mountain hamlets where some Christians have not seen a minister for seventeen years. The paper upon Problems in Church Work Among the Young was a vivid presentation of the fact that now young people have a recognized place in the church. The question is not now, as formerly, how to get them inside, but how to keep them in the church.

The Efficient Church—What It Is and How to Get It, Christian Education—Its Needs and Uses, and The Interests of Pomona College were among the topics later considered. Foreign Missions was effectively presented by Rev. Walter Frear of the American Board. Mr. Frear's address led to the appointment of a standing committee on foreign missions and to the passing of a resolution recommending that the churches send, prior to Thanksgiving Day, a special offering to the Board at the rate of twenty-five cents per member toward the extinction of the present indebtedness.

Applied Christianity was considered under The Menace of Congested Wealth in America; Is Private Property a Social Trust? No; What Christianity Has To Do with Business Problems. The paper upon the third sub-topic not only formed a fitting close to the general subject of the evening, but lifted the spirit of the closing session into the high region where the meetings began. C. M. C.

The vegetable pain destroyer, Pond's Extract. Is prescribed by leading physicians. Avoid imitations.

This
Trade-Mark
Label is found



on the finest
cut glass
in the
world.

MILLER'S REFORM BOOTS AND SHOES.

For Women and Men.
Will annihilate corns, bunions, and all troubles of the feet.
Warranted Hand Made.
Need no breaking in, and recommended by our best physicians. Send for pamphlet for ordering by mail.
EDMUND W. MILLER,
8 C Beacon St., Boston.
Sold from Stock or Made to Order.



THE "BROWNIE" FIGURES



Drawn, Patented and Copyrighted (Jan. 15, '92.)

By **PALMER COX.**

The Little Folks can now have their favorite "Brownies" to play with; looking just like real live "Brownies" from different parts of the world; seven inches high when made up; twelve figures to a yard of cloth.

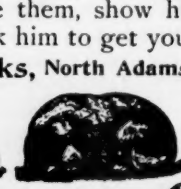
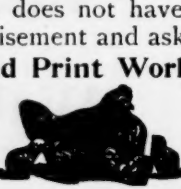
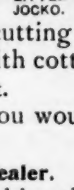
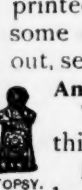
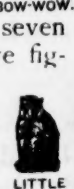
These, in addition to the other novelties in the toy figures, as represented by these illustrations, are printed on cotton cloth in handsome colors, with directions for cutting out, sewing together, and stuffing with cotton.

Any child that can sew can do it.

They make up so perfectly you would think they were alive.

For sale by your dry goods dealer. If he does not have them, show him this advertisement and ask him to get you some.

Arnold Print Works, North Adams, Mass.



Patented

July 5th
and
Oct. 4th,
1892,

Is stamped on the cloth next to each object.

PATENT JOINTED DOLL.

Mellin's Food
is food—
not Medicine.

ENGLISH HALL CLOCKS

Westminster,
Whittington
AND
St. Michael's
Chimes.

Also Clocks striking the hours and half-hours only, for One Hundred Dollars and upward.

**BIGELOW,
KENNARD & CO.,**
511 Washington St., Boston.

For the Children.



TEMPLE OF KNOWLEDGE,
for Sunday, Christmas and
Junior Work; 88 blocks. Teaches
the Ten Commandments and books of
the Bible in order. Map of Palestine
on reverse side. Folder of 150 Bible
questions, answers and references.
Sent prepaid, \$1.00; single Folder, 5c.
Indorsed by Bishop J. H. Vincent,
and others. Agents wanted; address,
with stamp, A. J. CHAMBERLAIN
& Co., Galesburg, Ill. Mention paper.

The Burlington Plan of Church Work.

A pamphlet giving special details regarding organized church work according to what is known as the "Burlington Plan" will be sent to any one interested on receipt of a two-cent stamp. It covers District Visiting Sunday Evening Service Club, Mid-week Meetings, etc. It will be useful to any church planning for more aggressive work. Address

Rev. F. F. LEWIS, Burlington, Vt.

Educational.

SCHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established, 1855.
3 EAST 14TH STREET, N. Y.

THE FISK TEACHERS' AGENCIES,
4 Ashburton Pl., Boston, Mass.; New York, N. Y.;
Chicago, Ill.; and Los Angeles, Cal. 100-page
Agency Manual free. EVERETT O. FISK & CO.

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY.
Course of study complete, thorough, Biblical and
practical. Also an elective English course. Semitic
studies optional. Entrance examination on Wednesday,
Sept. 12, 1894. Apply to Miss IBA C. ALLEN Principal,
Bangor, Me.

MASSACHUSETTS, BRADFORD.

BRADFORD ACADEMY.
For the higher education of young women. Buildings
unsurpassed for comfort and health. Twenty-five
acres—twelve in grove; lake for rowing and
skating. Classical and general course of study;
also, preparatory and optional. Year commences
Sept. 12, 1894. Apply to Miss IBA C. ALLEN Principal,
Bradford, Mass.

MASSACHUSETTS, DUXBURY.

POWDER POINT SCHOOL,
Duxbury, Mass. Combines individual teaching
with exceptional advantages for home and outdoor
life. Laboratories. 22 boys. F. B. KNAPP, S. B.

NEW YORK, NEW YORK.

THE MISSES GRINNELL'S
Day School for Girls, 22 East 54th Street.
Reopens Oct. 4. Kindergarten Oct. 18. Fifteenth year.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

CONTENTS

EDITORIAL:

Paragraphs	579
Marcus Dods	579
Changes in Religious Thinking	580
The Lowell Meeting	580
Is Faith a Divine Gift or a Human Acquisition?	581
Miss Monroe and the New York World	587
Week in Review	581
In Brief	582

STAFF CORRESPONDENCE:

New York	583
The Interior	584
India	585

CURRENT THOUGHT

CONTRIBUTIONS:	
Difficult Sayings of Our Lord. I. Law of Spiritual Capital. Prof. Marcus Dods	586
The Religious Influence of Natural Science. Prof. N. S. Shaler	587
Marcus Dods in His Study. H. A. B.	588
The Lordship of Christ. Rev. A. H. Quint, D. D.	588

THE HOME:

A Cottage Parliament—a selected poem	590
The Religious Training of Children. Prof. E. S. Parsons	590
About Making Calls. Lucy Elliot Keeler	590
A Successful Rebellion. Ethel C. Gale	591
Concerning Colds	593
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	593
Conversation Corner. Mr. Martin	594

THE SUNDAY SCHOOL—Lesson for Nov. 11

Y. P. S. C. E.—Topic. Nov. 11-17	595
----------------------------------	-----

PROGRESS OF THE KINGDOM

LITERATURE	597
------------	-----

NEWS FROM THE CHURCHES:

An Old New England Meeting House	603
----------------------------------	-----

MISCELLANEOUS:

Southern California Association	576
By the Way	589
Dr. Storrs's Peroration—a selection	596
A Brave Prelate—a selection	596
Boston Mt. Holyoke Alumnae Association	599
American Missionary Association	601
Boston Ministers' Meeting	602
The Business Outlook	606
Marriages and Deaths	608
Woman's Board Prayer Meeting	609
Siftings from the A. M. A. Meeting	610
Notices	611

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

Published every Thursday.

PER COPY, 6 CENTS. PER YEAR IN ADVANCE, \$3.00.
IF PAYMENT IS DELAYED, \$3.50.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 months, 25 cents.

RECEIPTS for subscriptions are indicated by the date of expiration following the subscriber's address, as printed upon the paper. If a special receipt is wanted a stamp should be sent with remittance.

DISCONTINUANCES.—Papers are continued until there is a specific order to stop, in connection with which all arrears must be paid; but such an order can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch; 1 1/4 inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 50 cents per line, each insertion, ad.

W. L. GREENE & CO., Proprietors, Boston.

Entered as second-class mail. Composition by Thomas Todd.

Musically True.

In the purchase of any Musical Instrument, remember one thing,—a great deal is paid for reputation. But when you select an

ESTEY ORGAN

You pay for quality only. Yet you secure a name which is a household word in every State in the Union. In over a quarter-million homes the name Estey is synonymous with fine music.

Every one who has once tried the Estey organ is enthusiastic in its praise.

The quality of the Estey is vouched for by its sales. Over a quarter-million have been made and sold. The true index of the merit of an article is the demand for it.

Large Illustrated
Catalogue sent free.

ESTEY ORGAN CO.,
Brattleboro, Vt.

MALE VOICES.

"Holden's Sacred Music for Men's Voices."

Newly published. A collection of rare excellence and variety, for masonic or church use. 80 cts., \$7.20 per doz., not prepaid.

"Emerson's New Male Quartettes."

Most attractive collection of male quartet songs published for years. Paper, 60 cts., \$5.40 per doz., not prepaid. Boards, 75 cts., \$6.75 per doz., not prepaid.

"NEW HARVARD SONG BOOK."

Latest from the home of Johnny Harvard. Heavy Paper. \$1.00.

"DOWS' SACRED ORPHEUS."

A collection already famous. 190 pages, 92 pieces. \$1.00. \$7.20 per doz., not prepaid.

"American Male Choir."

Both sacred and secular music. Paper, 80 cts., \$7.20 per doz., not prepaid. Boards, \$1.00. \$9.00 per doz., not prepaid.

"COLLEGE SONGS."

Most popular song book of its generation. Over 300,000 sold. Paper, 50 cents, Cloth, \$1.00.

"War Songs."

Complete edition. Paper, 50 cts., Cloth, \$1.00.

Male Voice Glee Book.

W. O. PERKINS.
\$1.00; \$9.00 per doz., not prepaid.

All books sent postpaid, unless otherwise indicated.
Send for descriptive circulars of music for male voices.

Agents for Knabe and Fischer Pianos, and the self-playing "Symphony." For Musical Instruments, Strings, etc., send to John C. Haynes & Co., Boston.

Oliver Ditson Company,

453-463 Washington St., Boston.

C. H. DITSON & CO., N. Y.

.....A BONA FIDE OFFER.....

DAINTY AND

SOUVENIR

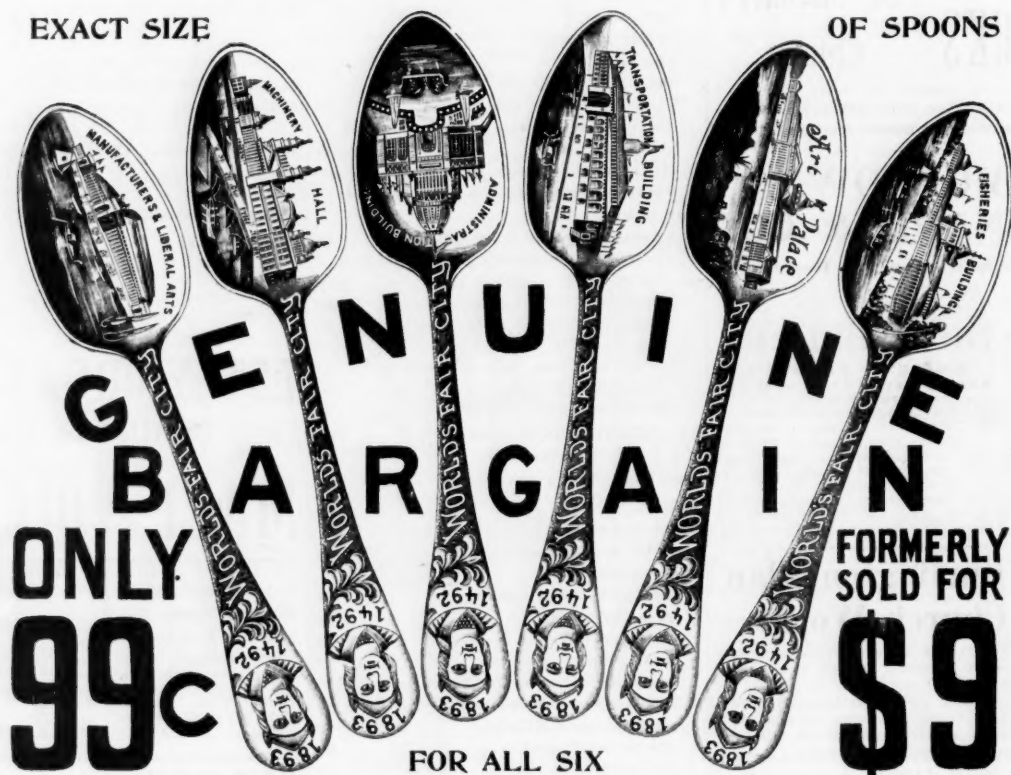
SERVICEABLE

HIGHLY INDORSED BY ALL.

MONEY CHEERFULLY REFUNDED IF GOODS ARE NOT AS REPRESENTED.

EXACT SIZE

OF SPOONS



HOW ARE WE ABLE TO DO IT?

These Spoons were made up especially for the WORLD'S FAIR trade, by

ONE OF THE LARGEST MANUFACTURERS IN THE WORLD,

and were left on their hands. In order to dispose of them Quickly we make this unheard-of offer. **SIX SOUVENIR SPOONS**, after dinner coffee size, **HEAVY COIN SILVER PLATED** with **GOLD PLATED BOWLS**, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893, and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for \$9; we now offer the balance of this stock at **ONLY 99 cents**. Sent in elegant plush lined case properly packed and express prepaid to any address. Send Postal Note or Currency. Money cheerfully refunded if goods are not as represented.

LEONARD MANUFACTURING CO., Sole Agents, Dept. A 421, 20 Adams St., CHICAGO, ILL.

What the "Christian at Work," of New York, has to say in their issue of March 21, 1894:

"These Spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these Spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the Spoons fail to give satisfaction. We do not believe, however, that they will be called upon to do so."

"We have investigated the business methods of the Leonard Manufacturing Company in connection with the above proposition, and feel warranted in saying that Interior readers ordering this article will be well treated, and will secure full value for their money invested."—The Interior.

"We would not feel warranted in publishing this advertisement if we did not have confidence in the advertiser, and were thoroughly satisfied that the goods advertised are all they claim for them. Many of our women at "The Temple" have seen and bought them, thereby testifying to their value."—The Union Signal.

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 1 November 1894

Number 44

THE REST OF 1894 AND ALL OF 1895 FOR ONE YEAR'S SUBSCRIPTION. Church Club Agents and others may begin at once their work of securing new yearly subscriptions. All such, if so requested, will date from 1 Jan., 1895, and the rest of this year will be sent free.

*One old and one new subscription, \$5.00.
Club of five, one at least being new, 10.00.*

CHURCH CLUB AGENTS. Those who are willing to make a canvass of their church and community should write us for terms. We pay very liberally for such work.

SIX MONTHS for \$1.00. We send the *Congregationalist* to any new subscriber for six months as a trial subscription for \$1.00, or three months for 25 cents.

THE CONGREGATIONALIST SERVICES. 1 cent each; 100 copies of one number, 60 cents.

The first of the 2nd Series will appear Nov. 8. First six numbers will be based on the *I Am's* of Jesus. Subscriptions for Series of 1894-1895, issued semi-monthly, at 25 cents each, will now be received. No. 1 of First Series, *A Service of Thanksgiving*. No. 21 of Second Series, *"I Am,"* the first of six services on the *I Am's* of Jesus, ready Nov. 13. 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 5—Passiontide. 10—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National. EVENTIDE SERVICES: 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of our God. 11—Homeland. 12—Humility. 13—God in Nature. GENERAL WORSHIP, 17—"Abide with us." 18—"Eternal light of light." 19—"I will extol Thee." 20—"God be with us for the night is closing."

IT is at last definitely settled that the next National Council of Congregational Churches will be held at Syracuse, N. Y., whose invitation of three years ago has been repeated. Rev. Dr. E. N. Packard, pastor of Plymouth Church of that city, has been chosen on the provisional committee to take the place of Rev. M. W. Montgomery, deceased. The council will meet on the second week in October, 1895, and the week following the American Board will hold its annual meeting in Brooklyn. No doubt some who had anticipated a journey to the Pacific coast will be disappointed that the council is not to be held in San Francisco, as had been proposed. But satisfactory rates could not be secured from the railroads and this trip will have to be postponed. Inasmuch as delegates are not likely to have their expenses paid by the churches, the disappointment will not be general, and the meeting will unquestionably be more largely attended and more representative in Syracuse than in San Francisco. Besides, since the council has never met in New York, it is fair that the older State should have the preference.

With Professor Swing's death the Central Church of Chicago dies, as an organization. Its influence will live. It and its pastor have witnessed to important truth, and have inspired many to nobler living. But would not the families connected with it have had larger interest in Christian work for the world and have contributed more effectually to that work, and have trained up children to wider co-operation in it, if the church had joined with others in carrying out plans for such Christian service? Would not its pastor have looked forward with more satisfaction to the end of his labor if he could have had confidence that the church would

go on in its strength after his death? There may be rare cases where a talented minister is called to stand apart with his friends and preach the gospel as he views it. But even then the enthusiasm which he and they feel will be greater in looking forward at the beginning than in looking backward from the end. A wise master builder may well hesitate, when he feels himself out of harmony with his denomination, before listening to the advice of his followers to lead them to build up a church of his own.

The *Rural New Yorker* vouches for a story which ought to be read by fathers who are disposed to compromise with their conscience in politics or business. The directors of an agricultural society in the State of New York voted to allow the gamblers to run "wheel games" at the fair under their control, the prizes to be cigars not money. It was not long before the report came that the "wheels" were running openly for money, and one of the directors who had voted to sell the privilege was sent to investigate. He not only found that the report was true, but found his own son, a boy of fourteen, engaged as assistant with one of the gamblers. "See here, pa," said the boy, as his father was dragging him away, "the man said he would give me \$5 to work for him today. He has got \$300 now in three hours." "No honest business can pay you \$5 per day," was the father's answer, and he not only took his son away but broke up the gambling altogether. No wonder that the *Rural New Yorker* asks, "How about another man's boy?" Suppose it were certain that compromise with wrong could bring no temptation to our own children—would that justify us in giving Satan a latchkey to our neighbor's door?

The Unitarian denomination represents more wealth in proportion to its numbers than any other in this country. But if its gifts for extending the faith it is supposed to hold are a measure of its estimate of the value of that faith, it is not strange that the denomination does not increase. Senator Hoar, who presided at the recent Unitarian Conference at Saratoga, said of a Worcester conference of Congregational churches: "These fourteen churches give thousands annually more than the entire 440 churches of the Unitarian faith, with all their wealth, with all their influence and with all their emphasis on good works"; and he asked the pertinent question whether it was worth while to make any efforts to convert such churches to Unitarianism—"whether they had not better remain, with all their errors of faith, raising \$58,971 a year, rather than to come over to us, if their works are to be performed in the future in the Unitarian proportion." At the recent Lake Mohonk Indian Conference Mrs. Bullard, sister of President Eliot of Harvard, pleaded for the continuance of government aid to the Indian school maintained by the Unitarians, amounting, we

believe, to about \$5,000 annually, on the ground that otherwise the school would have to be given up, as Unitarian churches would not contribute the necessary funds. She added, as a further reason why the aid should be given, that the teachers did not try to make the Indian children Unitarians, but to make them Christians. Our Unitarian friends lay great emphasis, as Senator Hoar remarked, on good works. Is not this a time for them to show their faith by their works?

The voluntary labor given in the management of our churches and the religious organizations connected with them, and in the larger educational and missionary bodies amounts to a great deal in the aggregate, and its wise distribution is of great importance. Whenever a man shows an especial fitness for such work he is likely to be overwhelmed with it, unless he resists unyieldingly the pressure which is sure to be brought to bear on him. The administration of our great benevolent societies, for example, involves world-wide interests, and to master the business of any one of them so as to direct its affairs is a large task. If one should accept a place on its board of directors without thoroughly informing himself concerning its work, he would either impose an unfair burden on others or risk the success of the society, to say nothing of the detriment to other and imperative trusts he has already assumed. Each man must be his own judge of what and how much he can do wisely of this voluntary service, and he will make a mistake if he does not jealously reserve the needed time for the cultivation of his own mind and heart.

MARCUS DODS.

Scotland has furnished to Christendom a notable number of preachers and scholars. It possesses today a group in no respects inferior to the men of other years. At the Oxford Summer School of Theology the staff of teachers was composed very largely of Scotchmen, Edinburgh and Glasgow being drawn upon to a greater extent than Cambridge or Oxford. This was due not more to the predominance of the Established Church at the great educational centers of England than to the ability of the men occupying professorial chairs in Scotland. Prominent among them is Marcus Dods, an excellent likeness of whom we present to our readers this week. A native of Northumberland, Eng., and a son of a Presbyterian minister, his life has been spent mainly on Scottish soil. His earlier education was at Edinburgh Academy and University, and his training in theology was had at the New College in the same city. Graduating thence in 1858, he preached in various places until 1864, when he was settled as pastor of the Renfield Free Church, Glasgow. Here he remained until he accepted in 1880 the professorship of New Testament exegesis in the college from which he was graduated, and for the last five years he has

been a member of that conspicuously strong theological staff, being in constant demand among the churches as a supply.

Naturally we on this side the water know Dr. Dods best through his books. He has been a prolific writer, chiefly of expository and exegetical literature. He edited the English translation of Lange's *Life of Christ*, while his hand-books on various books of the Old and New Testament are of great value to Bible students. His work on the Parables has passed through several editions and of his later productions none is more useful than the compact little volume entitled *An Introduction to the New Testament*.

Theologically Dr. Dods is considerably more conservative than some of his brethren in the Free Church. To be sure he was tried for heresy when he was appointed to his present chair, but he was triumphantly acquitted and the trial broke the force of similar efforts to depose Dr. Bruce of Glasgow. Cautious, candid and painstaking, Dr. Dods would not rank among the pioneers of theological advance, but he has no superior in the art of making his great erudition serviceable to ordinary people.

We consider our readers and ourselves fortunate in our being able to accompany the portrait of Dr. Dods with an article from his pen. It is the first of a series on *Difficult Sayings of Our Lord*, in which he will take up one by one several of the utterances of Jesus which are apparently hard to comprehend. In these days, when the cry is, "back to Christ," it is worth much to have an exposition of passages more or less in dispute from one who has given many of the sixty years of his life to diligent study of the four gospels.

CHANGES IN RELIGIOUS THINKING.

This is the annual season of religious conferences and conventions. The topics discussed appear with abundant repetition in religious and secular newspapers, and some of the most noted addresses are printed in full every week. We have compared these topics, of which our church news columns furnish abundant lists, with those of twenty-five years ago and following, noting the gradual changes from year to year. We do not know of a more fruitful study of the movement of religious thinking than this, which may be extended by examination of reviews of religious literature, of the most popular elective studies in higher institutions of learning and in many other directions.

There is a range of topics which through the entire quarter of a century have held an even place. These include the work of missions, Christian education, temperance, church polity, the Sabbath and giving. There is another list of subjects which may be found in all the years, but concerning which public opinion has passed and is passing through important changes. Among these are the doctrines of the evolution of man and the inspiration of the Scriptures, the authority and necessity of creeds, the position of women in the church, in politics and in higher education. But what most attracts the attention of the student in making comparisons between the religious discussions of twenty-five years ago and now is the disappearance of a certain range of subjects formerly prominent, and the dominance of another class which has within the last decade come to take possession of the religious public mind.

Never, perhaps, were the themes of discussion so nearly alike in church assemblies of all denominations as now. A glance over the reports of conferences and associations in our columns for the past few weeks will furnish ample illustration of this fact. The nature of these themes is indicated by a few titles chosen at random: *Christianity and the Labor Question*, *Has the Church Failed in Its Mission to the Working Men?* *The Kingdom Now or By and By?* *Good Citizenship*, *The Progress of Christ's Kingdom Hindered by the Church*, *Money and the Kingdom*, *Woman and the Kingdom*, *Methods for Reaching the Unchurched*, *The Trend toward Church Unity*, *The Relation of the Church to Social Movements*. On the other hand, one looks almost in vain for any topic expressing personal relations with God, such as *Prayer*, *Temptation*, *Sin*, *Atonement*, *The Life Hid with Christ*, *Religious Conversation*, *The Work of the Holy Spirit* and kindred themes which had a decreasing prominence a quarter of a century ago. Considerable attention is given to the Bible, but it is directed to the history and authority of the Scriptures rather than to their use as revealing God to the soul seeking Him.

This remarkable change in the subjects of thought is in no sense peculiar to Congregationalists. Episcopalians are often cited as most conservative so far as treating political or social subjects are concerned. But the addresses of their leading officials this fall, from Bishop Whipple of Minnesota to Bishop Potter of New York, have been ringing with warnings and incitements concerning the duties of Christians to society and the importance of their giving attention to social problems. Bishop Whipple says indeed: "I am afraid we preach too much about getting ready for heaven beyond the grave and all too little about bringing heaven down to the earth by kindness and by the brotherhood of children of our Father in heaven." But the columns of the newspapers of his church do not justify his fear. He touches a more real ground for alarm when, referring in the same address to the faith of a quarter of a century ago, he says: "It may have been a poor religion, but when men have lost all sense of accountability to a higher power, when they have admitted no eternal standard of righteousness and limited many horizons to the grave, society has perished."

By the comparisons of which we have spoken, matters of gravest moment force themselves into view, concerning which we have not space to speak at length. Perhaps the most patent fact is that the supreme authority of God and the necessity of every one giving a personal account of his deeds to Him have receded into the background. We do not mean to say that these are denied among the churches, but that they are not pressed as the dominant motives. Personal and certainly civic righteousness are coming to be insisted on more vehemently than ever before within our memory, but mainly on the ground of men's responsibility to man. The doctrine of the last generation, that man's chief end is to glorify God, may almost be said to be changed to mean that God's chief end is to glorify man.

Is not the time near when the nobler thinking will again assume its sway? When without needlessly surrendering interest in social and political movements the sense of personal accountability to God will give that sacredness to men's duties to men

without which social movements will fail of their highest results? The true revival of righteousness is a revival of longing for the presence of the holy God, for inward assurance of peace with Him, of overmastering desire to win souls one by one to fellowship with Him by realizing redemption through our Lord Jesus Christ. Is it not time to give greater prominence to these themes in pulpits and prayer meetings, conferences and associations of churches?

THE LOWELL MEETING.

The A. M. A. was fortunate this year in holding the only Congregational national anniversary in New England. The place was convenient of access and near the center of a multitude of people who have the interests of this society at heart. The entertaining churches, as well as the city itself, were generous in their hospitality. The program was admirably arranged to display the work in its variety, its history, its principles, and with effective illustrations. The governor of Massachusetts, the mayor of Lowell, presidents of New England colleges, prominent pastors, officers of the society and of co-operating societies, with workers from all parts of the wide field, occupied the platform. Besides the regular sessions, a woman's meeting, a Christian Endeavor meeting and a banquet with addresses attracted great audiences. How so much could be packed into two days is a marvel, but, thanks to wise planning and the firmness and courtesy of President Gates, it was done without friction or failure of any kind.

Though the attendance was mainly from New England and the Middle States, the audience was a thoroughly representative one. The proportion of men, and especially of laymen, was noticeable. The meeting was pervaded by spiritual earnestness and power. The discussions included national, social and industrial questions, and treated them all as religious problems. They brought out important facts concerning the relations of the mountain white, the negro, the Indian and the Chinaman to this and to other nations. The meeting was educative as well as inspiring. It would have repaid for attendance even those not directly interested in the work of the association.

The service of this society is unique. It reaches over the barriers of race and nation, and, without going beyond the bounds of our own country, it indirectly affects by its work the continents of Asia and Africa. It is doing much to bring to an end the long outgrown and now absurd legislation which treats Indian tribes as foreign nations and fosters their isolation and savagery. It is breaking down or melting away barriers which all men are coming to feel are out of place in our time, and is hastening the day when "there cannot be . . . barbarian, Scythian, bondman, freeman," because Christ is all and in all.

Our confidence is increased by this meeting that the debt of the association will be soon paid, that larger streams will flow into its treasury, that the work of its self-denying teachers and missionaries will be more widely appreciated, and that the young men and women will be multiplied who shall go forth from its schools and colleges to be Christian citizens among their own people and to be genuine missionaries of Christ in every sphere into which they shall enter.

IS FAITH A DIVINE GIFT OR A HUMAN ACQUIREMENT?

Is it not both? The power to believe, the reasons for faith, the opportunity of its exercise and the impulse to use this opportunity certainly are gifts of God. Without them we should not believe in Him. On the other hand the definite act of faith, however earnestly prompted and encouraged by the Holy Spirit, involves a personal choice and effort which is distinctly human. Were this not true our faith, if we were to exhibit any, would be the act of puppets rather than of free, intelligent beings. It would not be faith in any true sense.

The Bible, without obscuring the divine element, seems to emphasize the human. The fact that all men are bidden to exercise faith proves that, so far as it is a divine gift, it is bestowed upon every one. Failure to believe means failure to appreciate and use one's power and opportunity to believe. There is much misunderstanding in the matter. Many who declare themselves willing to believe in God through Jesus Christ but positively unable, are quite sincere. Usually they lack a sufficiently clear understanding of what faith means and involves. They suppose themselves called upon to believe much more than really is required. Sometimes they think they must assent to a whole, formal system of theology, much of which they do not comprehend, instead of simply putting their loving trust in Christ, the Elder Brother and Redeemer, as they would in a stanch and proved earthly friend.

Theological systems are indispensable, although many are too elaborate to be grasped easily by ordinary minds. To believe in Jesus in the simplest, most matter-of-fact manner is to accept certain fundamental theological truths. But when the simplicity of essential faith is understood, the difficulty of belief usually lies not in the intellect but in the will. He who is truly willing to believe and desirous of believing receives from the divine Spirit aid which enables him to believe. The divine comes at once to the aid of the human and faith is the result.

THE WEEK IN REVIEW.

President Cleveland has traveled from his summer home in Massachusetts to his official residence in Washington, stopping long enough in New York to visit friends and attend the theater, but failing to register or show any interest in the success of the Democratic candidates for governor, Congress or the Legislature. Negatively this counts as repudiation of the candidates. Coupled with the advice to Democrats by the administration organs, like the *Times* and *Brooklyn Eagle*, to vote against Mr. Hill and for the "reform" candidates for Congress, it must be clear now to Mr. Hill and Tammany that they need not count upon Mr. Cleveland and his friends for support. On the other hand, ex-President Harrison will speak in New York City at a great meeting in the interests of Mr. Morton. Mr. McKinley has made a remarkable tour through the Empire State during the week, and from now on men of national reputation will co-operate heartily with the Republican State committee. As for the campaign in the metropolis, it waxes fiercer. The Tammany candidate, in his letter of acceptance, acknowledges that venality flourishes in the police department, but denies that Tammany is responsible for it. As for him-

self he pledges himself to thoroughly reform the departments should he be elected—which is not probable. The very marked increase in the registration, the early precautions taken against colonization and the voting of "repeaters," the constantly augmented anti-Tammany forces with their harmonious co-operation thus far, and the open dissensions within the Tammany ranks all justify the hope. The Committee of Seventy's open letter to the public just issued is an unanswerable document.

Commissioner Sheehan has been before the Lexow Committee this week, and while Mr. Goff as yet has not proved him directly responsible for the crimes of his subordinates, he has managed to get him to confess that the police commissioners knew of the existence of evil, did naught to suppress it, and moved against the poolroom gamblers last year, not because the gamblers were breaking the law, but because Richard Croker's spite wished them punished for injuries done to him. The attempt of the agents of the police to prevent the Lexow Committee from getting one Mrs. Hermann on the stand, she having paid them much tribute as a keeper of a disorderly house, has failed, but the audacity of the attempt to snatch her from the custody of officers bringing her on from Chicago where she with so many of her class had fled shows how desperate the police higher officials in New York have become since the Lexow vise began to close in on them. In New Haven, thanks to Dr. Newman Smyth and the Law and Order League, the police have been forced to act, and certain gamblers who for years have been bleeding the young men of the city and college have had their lairs invaded for the first time and their ruinous business shattered. In Boston indications continue of a purpose to suppress certain forms of vice and compel a higher grade of service from the police force, but there are still those who question the sincerity of the police commissioners. Mr. Henry Chase of the Watch and Ward Society is one of the latter class.

Lady Henry Somerset, Mrs. Ormiston Chant and Drs. Andrew and Bushnell—the American women physicians—who have led the crusade against the renewal by the London County Council of the licenses of certain of the London music halls which serve as places of assignation, have won a great victory. Oct. 26 was a remarkable day in the great metropolis. Throngs crowded in and about the council chamber. Business on the stock exchange was affected and gambling on the council's decision was more a feature of the day than the routine business. St. Martin's Town Hall was crowded with the religious people of the city praying that the council might be led to see and do the right. Within the council chamber were 110 of its 136 members—an unprecedentedly large number. The debate lasted from 10 A. M. to 5 P. M., when seventy-five voted to uphold the restrictions recommended by the licensing company to govern in the issuing of a license to the Empire Theater and thirty-two voted against the committee. The theater closed that evening and has not reopened, and its managers say it will not. To attain this victory the decent people of London have had to submit to contempt, misrepresentation and scorn from worldlings among journalists, authors and men of affairs, who thought that the use of epithets and the revamping of ancient argu-

ments in defense of toleration of the social evil would influence the members of the County Council to rebuke their committee. And it may as well be said here that it has not elevated the *New York Tribune* nor its London correspondent—Mr. G. W. Smalley—in the eyes of its Christian subscribers to find him using its columns as a vehicle for contemptuous references to the motives and ideals of those who have led in this reform.

Lord Rosebery in two speeches, one at Sheffield and the other at Bradford, has outlined the domestic and foreign policy of the Liberal party. His speech at Sheffield was remarkable for the warmth of his eulogy of the dying czar as a "victor in peace," "the greatest guarantee of the peace of the world," etc. As for British interference with Japan and China he acknowledged that Great Britain, acting in concert with other European powers, had considered the matter, but they all had agreed that the time for submitting conditions to the combatants had not come. He denied that France and England had been on the verge of war because of Madagascar, and was compelled to admit that France had treaty rights, which so long as she did not exceed Great Britain was bound to respect. Indeed, this statement might have been foreseen, since the Hovas, realizing the futility of expecting aid from Great Britain, have lately been receding from their belligerent attitude. In his Bradford speech the premier revealed somewhat the plan of campaign against the House of Lords, and gave the rallying cry in an issue which he declares is the greatest the British have had to solve since the country resisted the tyranny of the Stuarts. To those who believe in the abolition of the upper house Lord Rosebery's program will not be popular, for, though he believes the house as it exists at present is a mockery and an invitation to revolution, nevertheless he believes in a second chamber. His plan as far as it is outlined seems to be this, viz., to submit at the proper time to the present Parliament a resolution affirming that the Commons is unmistakably the dominant partner in the imperial legislature. When this is passed by the Commons and indorsed by the ministry a direct appeal to the people on the simple issue of a revision of the constitution in the direction indicated by the resolution will be made. If indorsed by the people in an unmistakable way then something, it is supposed, would give way. That the Tories realize the popular drift is evident from the fact that Lord Salisbury, who is soon to reply to Lord Rosebery, is reported on good authority to have in readiness a scheme of reorganization which recognizes the elective as well as the hereditary principle of selection of peers.

The forced retirement of Bismarck from the helm of the German nation meant much to Germany and Europe. It gave hope to the rapidly growing Socialist party that the stern repression of them which the Iron Chancellor advocated would not obtain, and the hope has been justified by the acts of Caprivi. It also at once made clear the fact that so long as the present emperor reigned no chancellor need ever expect to administer with a free hand; thereafter he must be simply the subordinate of the kaiser and respond to all his fickle moods. Incidentally, also, it brought to the front a question of administrative method, since with Bismarck's retirement his opinion that one man should fill the two posts of chan-

cellor of the empire and president of the Prussian Council of Ministers was set at naught and General Caprivi was made chancellor and Count Botho zu Eulenberg the Prussian president of council. General Caprivi entered upon his work with a peerless reputation as a general. His career as a statesman has been most creditable. He has stood for a firm but not severe control of the Socialists. He has negotiated a commercial treaty with Russia which, while it has aggravated the landowners and agriculturists of the empire, has benefited the manufacturers and the great multitude of consumers. His unwillingness to oppress Socialists and his opposition to the selfish interests of the agrarians have worked together to produce his downfall. Against much opposition he had won the support of the Federal Council to his moderate program for the government during the coming session of the Reichstag, and this, too, with the approval of the emperor. Suddenly, within twenty-four hours, Wilhelm changed his attitude, and Caprivi had no recourse but to offer his resignation, which was accepted. In order that no personal affront might seem to be intended, Caprivi's rival—Count Eulenberg—also was withdrawn from his important post, and today Wilhelm has at his right hand, filling the two offices of chancellor and Prussian minister of state, Prince Hohenlohe, until recently governor of Alsace-Lorraine. He is a man of high birth, pure character, but negative qualities, and more likely to execute the emperor's decrees than was Caprivi.

Germany naturally is startled by the suddenness of the transition, seemingly so unnecessary, unless it be that Wilhelm II. has determined to return to the policies for which Bismarck stood, having already confessed by the reunion of the two offices in the one man that the great ex-chancellor was correct. The change does not necessarily imply any modification of Germany's foreign policy, hence Europe is not greatly alarmed, though with every change now—be it ever so slight or apparently insignificant—a tremor runs through the body politic. That Germany intends to retallate upon us for our recent legislation affecting the value of her former large exports of beet sugar is apparent, the importation of fresh beef and cattle to Germany from this country after Oct. 28 being prohibited, the nominal reason given for the order being fear of the introduction of Texas fever among German herds.

The conference at the Vatican, now in session, is the result of the diplomacy and persistency of Leo XIII., who has many ambitions, and one of them is the absolute reunion of the Roman Catholic Church and its kindred in the Orient. To secure this end he has brought about a conference in Rome at which two at least of the patriarchs of the Armenian Catholic Church and representatives of the Copts, the Maronites and other of the minor sects are present, the Roman fold being represented by Leo himself and Cardinals Rampolla, Ledochowski. Two weeks ago it seemed doubtful whether the Armenian Catholic dignitaries would be permitted to leave Turkey to attend the conference, but, that obstacle removed, Leo's dream came true—at least to the extent of meeting eye to eye the dissenting brethren. Whether in the fortnight set apart for negotiations the Eastern ecclesiastics can be made to yield their views is a question which time

alone can answer. Since the last effort was made to win them, the doctrines of the immaculate conception and the infallibility of the Pope have been formulated, and it is not believed that this will tend to make the possibility of agreement greater.

Japan's invasion of China has begun, the entire army having crossed the Yalu. What with the facts telling of the capture of Kulienchao on the 26th without a blow in its defense being struck by the Chinese, and the unanimity of the testimony of Europeans just home from China relative to the demoralization of the Chinese army and the incapacity of the officials, it does not seem rash to predict that ere long Mukden and Peking might be in the hands of the Japanese were it not for the necessity, which the latter fully realize, of arranging for their retreat to the coast as well as for the advance to the interior. Those who wish to see how an educated Chinaman regards the situation would do well to read the article by Yan Phou Lee in last week's *Harper's Weekly*. He evidently has no faith in the present Manchurian dynasty and would not grieve to see it overthrown. Japan purposes to wage the war in accordance with the principles which Christian nations have laid down for international contests, and the imperial order recognizing the Red Cross Society and instructing the soldiers to refrain from acts of revenge and deeds of plunder is one to stir the heart with gratitude and wonder as one recalls Japan's past. But the letters of Mr. Creelman to the *New York World* describing the battle of Ping Yang and its results tell of awful atrocities committed by the Chinese, not only upon their wounded or dead opponents and captives, but also upon the women and children of the country through which they have marched. The Japanese Parliament just before adjournment distinctly affirmed the willingness of the people to support the mikado in his disposition to permit no European interference with the war or its fruits.

Some of Hawaii's best men are thinking of urging the republic to adopt the Gothenburg system of controlling the liquor traffic. The *Hawaiian Star* and the *Friend* indorse it. Australia in the South Pacific gave the protected ballot to Great Britain and the United States. Scandinavia in the North Atlantic may come to be identified with the abolition of the element of personal profit in the management of the liquor traffic.

While regretting the fate of any woman compelled to marry where love is not, and wishing that Princess Alix of Hesse could have found moral strength to refuse to enter into any compact of the kind, she must be given credit for refusing to vilify the faith of her fathers. She will enter the Greek Church on special terms, making it a mere matter of form, and nominal agreement with her husband's faith.

The Indian Territory is overrun with bands of robbers, who have no fear of the local courts and need apparently the stern discipline that a contest with federal soldiers or judges would give them.

The czar of Russia has rallied and surprised physicians and friends. His wonderful physique may enable him to recover. If so, he will have the rare privilege of reading what his contemporaries think of him. Lord Rosebery's eulogy is referred to elsewhere.

The grand jury of Union County, N. J., very properly has brought in a strong presentment against the lotteries which flourish at church fairs. It is lamentable that clergymen and

laymen who inveigh against gambling at race tracks and in faro dens cannot see that the church has no business, in ways equally reprehensible, to raise funds for its support.

IN BRIEF.

We call special attention to the article by Professor Shaler, which is the first of a series of four designed to show the relation of certain provinces of human thought and activity to the personal Christian life. Articles will follow by Prof. J. C. Van Dyke on the bearing of art on life, by Prof. B. C. Blodgett on the contribution of music to faith, and by Hamilton W. Mabie on the aid which literature brings to the spiritual life. The recognized competence of each of these writers to speak for the field which he represents will make the series uncommonly interesting and valuable.

Stalker's Art of Hearing is proving the popular success we anticipated. Our orders one morning this week* included one for 1,500 copies from a single church. In no better way can a pastor convey a much-needed hint to his people.

"Early and provident fear is the mother of safety" is the passage from literature which Mr. Gladstone says has had the most effect in shaping his career. Burke thus is seen to have had a potent influence upon present day England.

Proximity to or remoteness from the polls is no test of patriotism—or rather should not be—and yet it too often is. To those who are tempted to let the necessary physical exertion or some other trivial cause keep them from voting we commend the example of the man from West Virginia, who left business interests in the State of Washington in order to return to his residence and register and vote this fall.

With flour at \$4 a barrel the price of bread per loaf ought not to be as high as it was when flour was \$8 a barrel. Nevertheless it is, and probably will remain so throughout the dreaded coming winter, unless the people arise, as they have in Washington, D. C., and by threats of starting co-operative bakeries force the bakers to give the masses some of the benefits that come from the lowered price of the staple cereals.

It is to be hoped that a case of such outrageous selfishness as is depicted in the story in our Home department cannot be paralleled. But, inasmuch as this sketch is essentially true, there is reason to suppose that the same spirit, though manifested in less brutal forms, exists elsewhere. In fact, we know that at this time of industrial depression idleness, and not illness, is made the occasion for similar imposition upon generous and ingenuous souls.

Two years ago President Seth Low of Columbia College did not understand what Dr. Parkhurst was driving at, and criticised his methods. Last week, in a meeting in the Broadway Tabernacle, he did the manly thing and publicly confessed that he had done Dr. Parkhurst injustice. Now he is willing to say that New York is under such obligations to the reformer as it can never begin to repay. It is needless to add that President Low's public confession deeply touched Dr. Parkhurst.

The sermon which Dr. Swing intended to preach but never did was called *The Redemption of a City*. In it he said to his fellow-Chicagoans: "This city, encompassed and inspired by ideals many and great, permits itself to be governed by the abandoned classes. It is as though the orator, Daniel Webster, had asked some African ape to speak in his stead; it is as though Jenny Lind had asked some steam fog horn to sing her

part." This is a picturesque way of saying the truth.

Many churches at this time of the year are in quest of a suitable entertainment in connection with the sociable. Where the organist is willing to co-operate there may be attractiveness in an organ recital. Such a feature need not detract from reverence for the house of God, and can usually be made to interest all ages and classes of people. Where a stereopticon is available it has been found to add to the educational value of the performance to have the pages of a piece of music put upon slides and thrown upon a screen over the organist as he renders the composition.

Cardinal Gibbons says the only true view of church unity is that taken by the Pope, that "the supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in fellowship with our Redeemer." Is this the infallible word of unity which Dr. Briggs lately predicted that some Pope was going to speak? If so, nearly every other denomination has a similar word of unity, only it presents itself as the rallying center; but if they should all come together, each uttering its infallible word, what a time there would be!

If pastors who have not already done so will send us the names and addresses of members of their church and congregation who would be interested in Dr. Stalker's Art of Hearing, we will mail a copy to each one free of charge, together with two or three sample numbers of the *Congregationalist*. We desire the names of adults, and only one name in a family, its head preferably. A printed church manual, with selected names marked, will answer the purpose. As we hope to interest the persons thus introduced in the *Congregationalist*, it will be desirable to send addresses of those only who are able to subscribe for a religious paper.

It is a satisfaction both in religious and political assemblies to have a whack occasionally at old wrongs which have been killed and buried. Many still enjoy seeing the battered corpse of slavery unearthed and dealt a few more deserved blows. But the satisfaction is mostly in the temper of the speaker. He is usually in the mood of a man who was found pounding the old carcass of a woodchuck. A passer-by said to him, "That woodchuck was dead long ago. What's the good of hammering that thing?" "I know well enough he's dead," was the reply, "but I want to mellow him."

R. W. Gilder, editor of the *Century*, describes the New York "reformers," who still insist on voting for Mr. Hill, as "too timid or too self-seeking, too lacking in sturdy principle to avoid being made stool pigeons and decoys for thieves and adventurers." As for himself, he says he will not vote for any man who shall be likely under any circumstances to give any succor whatever to that "shameless horde of money-grabbers and blackmailers, leagued together for public plunder under the name of Tammany Hall." Mr. Gilder fought to save Pennsylvania from rebel invasion, and his blood is up again. No ambiguity about his language.

Dr. Mackennal, in the *Review of the Churches*, expresses surprise that the *Congregationalist* should declare that a Congregational church cannot remain in fellowship in the denomination when that church refuses to fellowship any except white Christians. He says that the English Congregational newspaper would not venture to make such a declaration. In this case, however, we were not uttering merely our own conviction, but simply stating a principle which Congregationalists have maintained for half a century. National prob-

lems, as Dr. Mackennal intimates, have led American Congregationalists to closer organization than our English brethren, and we are confident that they will find greater power and influence by following our example.

The *Popular Science Monthly* does not like the Marquis of Salisbury's recent presidential address before the British Association. "Back to dogma" is its appellation for it. "It needs," it says, "but a few moments of careful and candid consideration to show that the doctrine of design means the death of scientific investigation. If things are so because they were intentionally made so, or because certain processes were miraculously expedited, then the universe may be the theater of will, but not of forces, the operation of which we can hope to understand." We cannot see the logic of this argument. Design is as evident in or necessary to the theory of natural selection as it is to the traditional theory. It is too late in the day for theists and Christians to be excluded from the ranks of scientists because they discern a will and not caprice at the helm of the universe.

Persons who labor under the delusion that business and piety in these days of push and enterprise are altogether incompatible must be continually encountering, as they go about the world with open eyes, certain actual facts which fail to bolster up their theory. Hardly any one can be so unfortunate as to have in his circle of acquaintances no one who is exemplifying the apostolic injunction, "Diligent in business, fervent in spirit, serving the Lord." And occasionally conspicuous examples are brought to attention which increase one's faith in the business men of our age. Such a one, for instance, is Frank A. Ferris, who has stamped his name upon a large business about which people who read the newspapers hear frequently. They do not hear, however, about the influence he exerts in upper New York in the church of which he is a member, and where every Sunday afternoon 250 persons come together to study the Bible under his leadership in what is called the Pleasant Sunday Afternoon Club. In other fields of service, too, his Christian life finds constant expression. Would that all our great cities were blessed with more such men, who go from the marts of trade to the service of the Master and of men, carrying the same enthusiasm into each region of their lives.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Salvation Army.

The event of the week in religious circles has been the arrival of Gen. William Booth, and the series of meetings constituting the American Jubilee Congress in honor of his fifty years' service as leader of the Salvation Army. The arrangements, under care of his son Ballington, commander of the American division, were made with military precision and carried out with the greatest efficiency.

About 1,200 of the army's staff, field and local officers were said to be present as delegates, besides the rank and file of the city and vicinity corps, thirteen of which have their several headquarters here, nine in Brooklyn, four each in Jersey City and Newark, etc. The delegates arrived on Monday, held a noon prayer meeting, attended an open air welcoming demonstration in Union Square in the early evening, and at 8 P. M. a grand reception in crowded Carnegie Hall, where Dr. A. H. Bradford gave an address of welcome in the name, and by formal vote of, most of the evangelical bodies of the city. Tuesday, in the morning, there was a council of officers; afternoon, reception address by Dr. Josiah Strong in

Association Hall, followed with address and prayer by the general; evening, welcome in Carnegie Hall by Mr. Depew, the rest of the evening filled by the general. Wednesday was "a great day of salvation," and the exercises included a sermon by the general; afternoon and evening, prayers, addresses, singing, and the peculiar army exercises filled the entire day. Thursday and Friday were filled with officers' councils, three sessions; Saturday morning, council of staff officers only; Sunday, religious services in all the rendezvous.

It is impossible to give such a description of the stalwart general, or of his speeches explaining and defending the army's principles and methods, as shall convey to one who has not seen and heard him any idea of the man or his talks. No hearer can doubt his absolute sincerity, his strong sense, his deep Christian experience, nor fail to appreciate his sharp and luminous wit. But the most unique of all things are his prayers. For example, after Dr. Strong's address—in which, by the way, he was at his very best and repeatedly brought down the house—General Booth offered prayer, in spirit and manner less unlike Dr. Finney's than any other known man's, though decidedly out-Finneying Finney. In the midst he suddenly broke out: "O Lord, Thou knowest we have not given a vote of thanks to Dr. Strong for his address. All who are for a vote of thanks say Amen." "Amen!" went up from a thousand shouters. "Say it again," called out the general. And they said it again. "Say it again!" And the third time "Amen!" seemed to lift the roof, and on moved the prayer to its end as if nothing unusual had occurred. Then and there it seemed not out of place, but anywhere else and from any other man—what would a Christian assembly have done?

Eastern Question at the Club.

At its first meeting for the current season the Congregational Club had up The Eastern Question. Arrangements were made to have Japan and China both strongly represented, but the ex-secretary of the legation to Peking unfortunately fell ill and what was said for China had to be said by Dr. W. E. Griffin and Rev. J. T. Yokio, the chosen advocates of Japan and Korea. All who know Dr. Griffin and his special qualifications to speak on this theme will understand the clear light in which the matter was placed for the hearer of average intelligence. He created no little amusement by describing Korea as the vermiform appendix of China and China as now suffering from appendicitis, and Japan as ready to stitch up things after the excising operation and to bring back the patient to health. His hearers were grateful to be taught the true pronunciation of the capital of Korea—a name that had daily bothered newspaper readers. He said we should hit it near enough by imitating the Irishman's word for his immortal part—his "sowl." The historical and descriptive part of his address was full of interest and instruction—the early civilizing influence of China and Korea on Japan, Korea's emergence from obscurity as "the hermit nation," the work of Buddhism as the mother of art and civilization, with all its faults making a people gentle and kind. The real question of the war today he said was this: Has a nation any right to change its civilization? and he prophesied that Korea may yet become what Belgium is to Europe—"a sort of buf-

for state, between the other great powers." He hoped the war would not be continued so long as to produce perpetual animosity between the two powers, both of which had so many admirable qualities.

Mr. Yokio, son of the first man who had raised his voice in the government for the toleration of Christianity, spoke on (1) the cause of the war, (2) the present situation, (3) Eastern problems in the light of the war. He believed that Japan, and not China, now holds the balance of power in the East, so that any European power that wants supremacy in the far Orient must first gain Japan's friendship; that the independence and civilization of Korea depend upon Japan, now in honor bound to keep her word; that, as a result of the war, China will awake from her long, deathlike sleep; and he had a vision of the regenerated China, Korea and Japan united for enlightenment and permeated with the great truths of God and man.

A Time-saving Idea.

Dr. Behrends and his Central Church (Brooklyn) people have devised a new expedient for getting around the difficulty, found in every large parish, of making and keeping up a friendly acquaintance between the people and with their pastor. An evening was set apart this week for an informal social gathering of members of the church and parish in the large Sunday school room, where they were met by a reception committee of the trustees and the lady officers of the church's missionary bands, who saw to it that the newer comers were brought into contact with the pastor and his family and then with as many of the congregation as time and strength would allow. Such was the success that it is proposed to have a series of similar gatherings during the winter.

A New Wonder.

Well, well, what shall we see next? At last here comes the New York *Observer* in the new magazine form, of about the size of the *Congregationalist*, and filling thirty-six double column pages. No doubt the change has cost large money, but its old subscribers, after finding how much easier it is to read these pages, will feel willing to share the expense among them. Holding, or seeing another hold and trying to read, the ancient "broadside" sheet always reminded one of Dr. Leonard Bacon's reply to a friend who, on seeing him in his later years holding a paper of the *Observer* style at arm's length and straining to get at the pith of an article, said: "Why, Dr. Bacon, have your eyes come to fail you like that?" "My eyes," answered the witty doctor, with a sharp twinkle in them, "my eyes are all right; the trouble is, my arms are too short!" The arms of most people past fifty years are too short to make reading the old *Observer's* columns comfortable.

HUNTINGTON.

FROM THE INTERIOR.

The Overcomers.

Many of the readers of the *Congregationalist* will recall the history of the sect with the name at the head of this paragraph. It is the name which has been given to the Spofford Colony in Jerusalem. More than one traveler from the United States has had his visit in Jerusalem made more delightful by the courtesies received from the inmates of the simple but elegant American home near the Damascus gate. Unfortunately, since the death of Mr. Spofford, who

was a gifted man with a good income as a lawyer, and of several others who went out from this city not long after the panic of 1873, in the expectation that the Saviour would soon come and would first appear on Mount Olives, the colony has incurred expenses beyond its resources, so that some of its members have returned to America in the hope of obtaining money to liquidate its debts and provide for its continued support. Hitherto little has been accomplished, although two or more of the colonists have been in the country for some months. It is now reported that Mrs. Spofford, the leader of the colony, is in the city, and that those who preceded her have provided a home for her and themselves here.

There is a dispute over a legacy in which the children of one of the Jerusalem families are interested, and it has been in the hope of getting control of this that the mother of the children has come back to this city. The provisions of the testator are said to be of such a nature as to prevent the use of any of this money, even for the support of the children, to say nothing of the mother, unless they live in the United States. It may be for this reason that the colony seems to be on the point of breaking up and transferring itself to Chicago. It originated here. It is fitting that it should return to the city of its birth and if possible renew its life. Were it not for the seriousness of the affair and for blighted lives, one might not be ungrateful for the opportunity which the perverted faith of persons like those who formed this colony furnishes the student of religious opinion, and for the illustration it affords of the folly of trusting to one's own prophetic ability, rather than the plain word of God, for guidance in matters of faith and conduct.

Professor Swing's Last Sermon.

Sunday morning was a sad time for Professor Swing's old congregation. As the professor had left a sermon nearly complete there was a general desire to hear it. Mr. Lyman J. Gage, president of the First National Bank, had been selected as the best person to read what had been written. His clear voice and deep sympathy with the late preacher gave to his reading a peculiar charm. The sermon was upon the words, "Who redeemeth our life from destruction." No attempt whatever was made to elucidate the theological idea of redemption, but emphasis was laid upon the power of ideals to redeem one's life, and the need of new and higher ideals as the race advances in intelligence and civilization.

The reading of the sermon was preceded by a prayer by Professor Small, the singing of a hymn and a brief history of the organization which has so long met in Music Hall, but which after gathering next Sunday to hear Dr. Gunsaulus will probably disband and worship elsewhere. When Professor Swing withdrew in 1875 from the Presbyterian communion a simple organization was formed of those who loved to hear him preach, fifty gentlemen agreeing to pay \$1,000 each, if needed, to meet expenses, provided they did not exceed \$15,000 a year. The guarantors have never been called upon to pay anything. That the utterances of this platform have had great influence on the thought of the city, have been healthful and uplifting, cannot be denied. That we are to have them no more is a source of sorrow to many who did not often hear the professor, but who were accustomed to read his sermons as they appeared in print. The

Inter-Ocean of Monday morning, Oct. 22, printed a facsimile of one of the pages of Professor Swing's manuscript. It is singularly free from interlineations or corrections of any kind. It was a peculiarity of the professor that he seldom corrected what he had written, or rewrote.

The Political Caldron.

Never in the history of the city has there been a deeper interest in an approaching election than in the one just before us. The registration is amazingly large. Undoubtedly many have registered fraudulently, yet, setting frauds aside, the grand total will probably exceed 300,000, to say nothing of more than 23,000 women who have registered. Of course both sides claim the advantage, but so far as now appears the increase will be in favor of the Republicans. The utter recklessness with which the city has been governed, the way in which promises supposed to be sacred have been broken, and the open defiance of the law which the gamblers are now showing, as well they may after the farcical trial through which some of them have passed, have awakened a great many people to a sense of their obligations as voters. While the class that can be bought will be as large as ever, it is certain that the class which cannot be bought will count for a good deal more at the polls this year than in ordinary years.

Mr. Reed has spoken several times, Saturday night to nine or ten thousand people, Monday night more briefly at a banquet given him at the Auditorium by the Hamilton Club, where the address of Rev. Conrad Haney of the Lake Avenue Union Church was the event of the evening. The crowds which attend all political meetings, and the evident intelligence with which the common people are discussing the issues of the present campaign, lead those who are anxious for a change in our city and State government to look forward hopefully to the first Tuesday in November. Whatever may be the outcome of the elections in the country at large, it would seem as if the conviction must have been produced in nearly every one that our present form of government cannot continue many years if the present corruption in our cities goes on unchecked and unpunished. Enough has been said, and said by people of all political faiths, to make it clear that the evils against which we are contending are recognized and partially understood. The question now is, How, with the government in the hands of those who are using it to destroy the very interests they are sworn to protect, and against those who believe in good government, votes can be made to count? A larger number than ever are determined that frauds at the ballot box shall cease.

The Training of Ministers.

At the last meeting of the Chicago Association five or six persons who have had only a very meager education were licensed to preach for a year in the churches they are now supplying. Several had been in attendance upon Mr. Moody's Bible Institute. The testimony in their favor seemed too strong to set aside, and yet it is a serious question if in justice either to the churches or to the young men who are serving them licensure ought to have been granted. The same difficult question has been before the brethren in Iowa. At their autumn meeting it was found that one-fourth of the 300 churches in the State are supplied by men who have not taken a seminary course, and

many of them not even a college course. It was declared to be a "cruel negligence" to ordain these men to the ministry and then leave them to pursue their studies as they may, to read such books as may excite their interest. A committee, carefully appointed, has, therefore, proposed a course of study to be carried out under the direction of committees chosen for the purpose in the different district associations. This is not to be taken as favoring a short cut into the ministry, but as an effort to help those who are already in it. Nor is it intended to reflect upon the men who need to pursue these supplemental studies, but to stimulate them in such further intellectual work as their position imperatively calls for. The discussion and final disposition of the whole matter have been in the best possible spirit.

FRANKLIN.

FROM INDIA.

Hindus May Come to America.

Echoes of the Parliament of Religions continue to resound throughout this land. Indeed it seems as if this people were only just beginning to realize what a grand thing Chicago has really done for Hinduism. Under the influence of a suggestion published by Dharmapala it is now seriously proposed here to follow up this boom by sending to America a number of Hindu propagandists. The precise character of their mission is not yet divulged. Hinduism itself must be reconstructed before it can become a "missionary" religion; and it has not yet transpired how, by a violation of some of the most sacred canons of their faith in going to America, Hindus can become qualified to represent, much less to propagate, their faith. In any case, it is becoming increasingly apparent to native Christians, as well as to missionaries in India, that seeds of serious evil to the cause of Christ were sown by the Parliament of Religions—seeds which are bringing already a harvest of delusion in America as to what the real Hinduism of today is, and of rampant pride in India in a faith which, before this, intelligent Hindus freely admitted to be moribund.

The Various Types of Hinduism.

In the discussion concerning the character of Hinduism and the extent of missionary success in India one thing should never be forgotten, namely, that the Brahmanism expounded by such men as Vivekananda has little more than a historic connection with the Hinduism of today. Modern Hinduism, as practiced by three-fourths of the people, is a compound of Brahmanism, demonolatry and fetichism—the last two elements greatly preponderating. The non-Aryan natives daily and everywhere propitiate their numberless demons. True Hindu deities are rarely worshiped except at festivals. The practical daily religion of the masses has, therefore, little or nothing in common with the Christianized Brahmanism so eloquently lauded on American platforms and in Boston parlors. It is a low, base and very corrupting form of this jumble of religions, backed up by numberless demoralizing superstitions, which confronts and haunts nearly every missionary of the cross in India. And even if it be true that missionaries have little direct influence upon the highest class of Hindus, they take courage both from the fact that there are a thousand indirect agencies mightily working a change among that class and from the many assurances they have

received that the Lord is calling them to work for the lower but vastly more accessible classes, who are being brought rapidly into the kingdom. Think of the 15,000 souls that are being received into the Christian Church annually from the lower classes by our energetic Methodist brethren in North India alone, and the substantial success, which rewards the efforts of other missionaries all over India is equally encouraging. These brethren smile at the charge so frequently made by a certain class that missionaries "have not yet touched the fringe of Hinduism," and are beginning to wonder where that "fringe" is hiding itself.

A Good Deal of Ugly Feeling.

The recent "tree smearing" scare in Central and Northern India, though not in itself very serious, yet, in connection with the present remarkable revival of hostility between Hindus and Mohammedans, is a cause of great concern to the government. It feels as it has not before since the mutiny that it is standing on a volcano which may threaten its very existence. It is claimed that in this connection a secret society has been discovered among the Hindus, in which millions of men are said to have bound themselves by an oath, taken upon a hair plucked from a cow's tail (save the mark!), to defend that sacred animal from the butcher's ax, even at the cost of their own lives. It is indeed sad to witness this eruption of anti-racial feeling, especially since it is ostensibly based upon what seems to us so trivial. It is, however, instructive as giving us another glimpse of the realm of Hindu motives, which is so far removed from ours and which renders it so difficult for Westerners to understand this people.

Politics and the Tariff.

Another source of embarrassment to the government is the financial one. It fails to make ends meet, and so has to go on imposing new taxes upon a very patient but complaining people. It has also placed a tariff of five per cent. upon all goods imported into the country. Not exactly "all" either, for the political influence of Lancashire in Parliament has compelled government to exempt its cotton goods from this tariff—a fact which has given rise to the just cry that Indian interests are being sacrificed to English party politics and the greed of Manchester traders. It, moreover, reveals the fact that the British government is by no means unprepared to "sit upon" its pet doctrine of free trade and protect itself and its industries when its financial exigencies require it.

A Notable Convert.

It is not very complimentary to the many missions at work in the city of Madras to find its population so greatly excited, as they are today, over the conversion of one young man to our religion. It is not, however, so much because accessions are few as because of the status of this convert, who is a man of culture, position and conspicuous merit. We trust that Mr. Ramanujam may become a useful member of the body of Christ and may add luster to that growing circle of educated native Christians in Madras whose influence is being increasingly felt all over India. This is also one of those things which tends to bring added confidence to the doubting many in the mighty influence of the Madras Christian College, whose product this young man is. And it is now stated by the Hindus themselves that the situation is serious, as this young

man is only one of a large and increasing group of educated young men disaffected toward Hinduism in that city. That college, with its more than 2,000 students, including some of the most promising youth in the presidency, may certainly be considered to be doing something else than "touching the fringe of Hinduism." It was a pity, however, that Mr. Ramanujam did not muster courage enough to receive baptism in Madras itself rather than to go secretly to Calcutta for this purpose. Still, I admit that we are poor judges of what such a man ought to do under the circumstances, in view of the terrible opposition and persecution which the Hindu caste system brings to bear upon a convert at such a time.

Embarrassments in Christian Work.

The action of the present government in Travancore enables us to appreciate somewhat the protection which missions enjoy at the hands of the British government in India. Travancore is a small, native, self-governed state in the southern extremity of this peninsula. It enjoys the double distinction of being the most prosperous and best governed native state in India. Up to the present it has been distinguished for its just, if not generous, treatment of its Christian population, who constitute about one-fourth of all its people, a much larger proportion of Christians than is found in any other part of India. The present administration, however, has adopted a new policy of repression by reviving some old laws and enacting other new ones, whereby (1) every Christian convert of the upper classes is regarded as civilly dead and is disinherited of all his property upon accepting Christ publicly; (2) it is also provided that no Christian church can be hereafter erected there without written permission from the government, which, it is acknowledged, will make it impossible to build but very few churches hereafter; (3) mission school work is to be so hampered with restrictions that the educational work will be greatly curtailed. The missionaries, however, are not yielding submissively to all this. They are evoking the sympathy and aid of the Indian government, and charge the native government with violating the laws of religious neutrality. It is to be hoped that influence will soon be brought to bear upon this reactionary administration in favor of this Christian community.

Caste and Its Influence.

The subject of caste spirit in the native church in South India is one which has caused much heartburning recently in these regions. Much has been written which tends to confirm most missionaries in the conviction that this demon of caste is one which will not go out of the native church in South India save by much more vigorous action than has been taken in the past. The good bishop of the Church of England in Madras recently prepared and sent forth to all the missions under his jurisdiction a pastoral on the evils of caste in the church and the necessity of vigorous action and definite methods of antagonizing this evil spirit. It is no secret that much of the want of growth and success in the great Tinnevely missions of the Church of England during the last few years is attributed to the bickerings, contentions, narrowness and bitterness of the opposing castes represented in those missions. It is one of the healthy signs of the times that the best class of the native Christian community it-

self is rising in rebellion against this accursed caste spirit and is organizing itself to oppose it. May the Lord prosper their efforts and free the church from the trammels of this greatest of all evils. J. P. J.

CURRENT THOUGHT.

AT HOME.

The House of Bishops of the Protestant Episcopal Church met a fortnight ago and transferred the Rt. Rev. Dr. William M. Barker, bishop of the jurisdiction of Western Colorado, to the jurisdiction of Olympia. This action, the *Churchman* says, is without precedent in the history of the church, and it challenges the legality of the action, terming it "uncanonical and therefore invalid and inoperative." If valid, the *Churchman* says the effect of the new interpretation will be far-reaching. The *Church Standard* confesses that "the canons of the church concerning missionary jurisdictions require revision," nevertheless is of the opinion that in the transfer of Bishop Barker the House of Bishops was clearly within its constitutional and canonical right.

The October *University Extension Bulletin* gives much space to appreciative comment upon Church Activity in Educational Work: "Teaching the duties and responsibilities of citizenship is coming more and more to be the object of Christian effort. Ministers are active in forming classes for the study of civics, economics, history, charities, or any other of the many subjects with which we are concerned in our daily life. By giving the members of their churches a true knowledge of the nature and meaning of our civic relations they thereby make them better able to realize in their six working days that civic ideal which is held up before them from the pulpit on the seventh day. There are no more hearty and energetic co-operators in the promotion of university extension teaching than the clergy and the leaders in church and Christian work. This will be found to be true of every town and city into which the extension lecturer has gone."

Caspar W. Whitney, the "expert" critic of athletics, says, in his regular department in *Harper's Weekly*: "If ever there was a time when the amateur sport of our universities needed the strong backing up of the alumni the day and hour is at hand. If college sport, and football in particular, is to maintain a healthful, thoroughly wholesome existence, the cupidity of managers, the excessive training of players, the indifference of faculties and graduates must be corrected. It is well enough for prominent alumni to write articles on the benefits of the game, or be represented in reportorial interviews as condemning certain doings of the undergraduates, but what the situation needs is more active work at the source of all trouble and less writing and talking about what ought to be done. . . . There is not a single situation—excessive training, excessive expenditure, excessive gate charges—that the faculty and alumni could not change if they choose, and the faculty furthermore fails in its duty to the student body by not insisting on moderation."

ABROAD.

Dr. Alexander Mackennal, reviewing Congregational affairs in the October *Review of the Churches*, cites our recent comment upon the *Southern Congregationalist* as proof of "more denominational consciousness in America than in England." He says: "What if we had a national problem to face as urgent as the negro question? It is a matter worth reflecting on—how much of our zeal for uncontrolled independency has come from the absence of national ethical problems affecting equally all churches. It is the rapid emergence of these which has already resulted in the desire to organize our Congregationalism, and the larger desire to organize all the evangelical Free Churches for common ends."

The *Christian Commonwealth* thinks that it detects in the recent annual meetings of British Christians signs of a reaction from "a steady growth of secularism in the churches" during the past decade. "The gospel of help has been substituted for the gospel that saves. Not that those who preach the former do not wish to include the latter; but the effect of their contention is to emphasize the ethical or social side of Christianity at the expense of that side which deals with sin as the root of all ethical or social evils." Canon Knox Little, giving in the same paper his impressions of the recent Church Congress, dwells on somewhat the same point. He says: "The whole thing evidenced the growth of a deeper sense of the supernatural, a more quiet and confident dealing with the unseen world than once was evident in the English Church. There has often been among us, being what is called a 'practical' people, too great a tendency to look upon religion as nothing more than a form of philanthropy and to lose sight of its supernatural power."

The *British Weekly* points out that "at the present time eschatology seems to be the most distasteful of topics to the theologian. There are imposing systems in which it is deliberately ignored, and even in works on Biblical theology, where it cannot be passed by, it is treated in a hesitating, noncommittal fashion and with an extraordinary absence of conviction or enthusiasm. This strikes one all the more from its blank contrast with the tone of Scripture on the subject." It wonders "how it is possible for earnest Christians to have a sensible aversion to take 1 Cor. 15 seriously. Or, if these seem arrogant questions, how was it that St. Paul transcended even his own greatness in expounding a subject which some would fain pass over 'in respectful silence?'" It affirms that "it is no paradox to say that it is ethics which creates eschatology, and that the religion of the Bible is the most intensely and pervasively eschatological of all religions simply because it is of all religions the most purely and inexorably ethical," and it declares that "if we have no eschatology we are living in another world, and unquestionably in a narrower, less inspiring, less intensely ethical world than the men to whom we owe our Christianity."

DIFFICULT SAYINGS OF OUR LORD.

I. LAW OF SPIRITUAL CAPITAL.

BY PROF. MARCUS DODS, NEW COLLEGE, EDINBURGH.

On two separate occasions, according to the Gospel of Matthew [13: 12; 25: 29], our Lord laid down the following principle or law: "Whosoever hath, to him shall be given and he shall have abundance, but whosoever hath not, from him shall be taken away even that which he hath." At first sight it might seem a fairer distribution if grants were made to him that had not and if a social equality or communism were established. Are we to say to our Lord:

Thou makest a testament
As worldlings do, giving the sum of more
To that which had too much?

But this law enounced by our Lord rules in nature as in grace. It is he who has even a little capital to start with who soon leaves far behind him the man who had none, and the more this capital grows the more rapidly and the more easily it is increased. It gathers momentum like a falling stone. In sickness the same law rules. As soon as a little strength is funded again in the patient he rapidly goes on to perfect recovery. With popularity it is the same—begun, one can scarce say how, tribute flows in naturally, as waters settle into a hollow. In the acquisition of knowledge we meet the same law—"tis the taught already that profits by teaching."

In physical training it is still the same. The mechanical art, with all the manifestations requisite, which we laboriously acquired, we now perform half asleep. Each time the weight is lifted the arm becomes stronger and the effort less. And, on the other hand, let a man indolently neglect the use of what he has and it constantly decreases; let him hold his hand above his head for years as the fakirs do, and let him put it to no honest work, and he loses the ability to use it. Shut a man up in darkness and the unused eye forgets his office and cannot see when light is restored. The law, "To him that hath shall be given" everywhere prevails, and the counterpart, or obverse, of the law also, "Whosoever hath not from him shall be taken away even that which he hath."

In one of the applications which our Lord makes of the law there is not much difficulty. The unsophisticated conscience confirms His award to the faithful and slothful servants, respectively. It is just that he who makes good use of what is intrusted to him should receive more, and it is useless leaving even one talent in the hands of a man who can find no employment for it and thinks the best he can do is to bury it in a napkin. Unused grace decays and disappears. If the Christian does not put in circulation the talent he receives from his Master, he will find that eventually he has no grace to use. They who will not trade with the generous impulses and hunger for righteousness and holy inclinations they have, will lose them and will one day find they are utterly poverty-stricken in spirit. If they propose just to have so much grace and no more, they will find that to be impossible. They might as well try to keep their child always a child; they must let him grow or he will die.

But the other application is somewhat more obscure. In the thirteenth chapter the law is stated to justify our Lord's speaking in parables. The ordinary purpose of the parable was to make truth intelligible and memorable. The pictorial form was used in order to present vividly and convincingly the unseen. But on this occasion our Lord says that He used the parable not to reveal but to veil the truth. "Therefore speak I to them in parables, because seeing they see not and hearing they hear not, neither do they understand." And then He proceeds to explain to the disciples the parables He had spoken. The disciples were not brighter and more intelligent than the rest, but they were more simple in truth-seeking. They did not penetrate to the meaning underneath the parables, but they believed our Lord had a meaning and they humbly sought to know it. The rest were only repelled by His enigmatical sayings.

The parables, therefore, not always, but on this occasion, acted as a test by which honest-hearted men were separated from casual, indifferent, or captious hearers. This form of address, in which important truth was at once veiled and revealed, precisely suited the purpose of our Lord to sift the crowds that followed Him. It was one of the modes by which He used the "fan" which the Baptist had foretold He would employ. He knew that further hearing would only harden many, that it was useless laying bare to them His purposes and message; they had had their opportunity and had abused it, and He now uses a method by which they are gently eliminated from among the open-minded hearers.

The Religious Influence of Natural Science.

By Prof. N. S. Shaler, Harvard University.

The naturalist who is asked what is the religious influence of his work will be likely to reply that, so far as the direct action of his studies is concerned, they have no more sensible effect than those of any other inquirer. The physician, the lawyer, the broad-minded merchant and manufacturer, in fact, all persons employed in the activities of life, are in contact with the actual world and have much the same opportunities for acquiring a sense of some particular field of nature that fall to the professional student of what is commonly termed the natural realm. The naturalist is only a variety of the business man. Like the others of his species, he necessarily falls into the habit of dealing with his affairs in a commonplace manner. For so much investment in the way of labor he expects to win a certain amount of learning. It is true that he does not gauge the result by the coins of the realm, and hence a common notion that he is a more disinterested person than his fellow-laborers. This difference is, I believe, a matter of fancy and of small importance, for the larger men of all occupations are not in their endeavors inspired by greed for money but by a desire for successful accomplishment.

It is, however, not to be denied that the student of what we rather unreasonably call nature is much in contact with certain classes and series of facts which may, under favorable conditions, bring about a peculiar habit of thought—one which may qualify that part of the spirit which we term religious. The calling, in most cases, demands a conception as to the continuity of actions in space and time, which may, if the qualities of the man admit, develop a most important enlargement of the understanding. The man comes to feel the majestic impulses and orderings of the world in a way which is denied his less fortunate brethren. When thus moved the observer ceases to be the simple man of his trade, the reckoner of fact and the curber of fancy, which the naturalist should be; he is, for the time of his excursion, in the position of those who interpret nature through the sympathies and the inspirations. He may, when he enters this other province, take into it the store of truth which he has acquired in his professional work, but he deals with it not altogether as a man of science but rather as a poet or as a believer in things unseen. Although I think it well for every naturalist to cultivate these habits of going forth from his labors to the broader nature of the sympathetic understandings, it is, it seems to me, most important to perceive that in so doing he is likely to pass beyond the boundaries of his province.

I have elsewhere endeavored to show* that the study of the universe began under the guidance of a religious motive. For a time scientific inquiry, if such it may be called, had for its motive knowledge as to the nature and motives of the Deity. Gradually the rendering of the phenomena into terms of speech became more and more formal, until it came to pass, and first with Aristotle, that the purely scientific method, that of classification, was involved. With this step the naturalist, the inquirer who no

longer sought the God in the fact, became separated from the religious world by the purpose of his labors. Here began the great division between the two interpretations, that of the sympathies and that of the understanding. When the partition was effected, the two sects, the naturalists and the supernaturalists, set themselves over against each other, after the manner of man.

The history of an evil should help us to see a remedy for it; in this particular case it seems to me that we may escape the worst consequences of the ancient schism by noting the way in which it came about. As a naturalist, and as such bound, so far as I can, to follow the light of facts, I feel compelled to seek the ways by which I may recover the primitive birthright, that right to interpret this universe by all the resources of the mind. As a student of nature, a man should be impressed with a truly catholic spirit, and by it be led to look upon those great movements of religious thought, which are, indeed, among the larger phenomena of this world, as a fair subject for scientific inquiry.

In the study of religions as phenomena, or a part of the development of the world, the naturalists, as such, may find their way toward Christianity, if they find it at all in their professional work. The student of nature who concerns himself with the great revolutionary processes which are the key to the history of this earth, and probably to all the innumerable planets of the myriad suns, has for his largest theme of inquiry the development of the sympathies and of the intelligence in the long series from the beginning of life to its estate in man.

In tracing the natural history of sympathy the observer follows it in an ascending series until it culminates in the system of human society. As there manifested, it appears not only in the individualized form, in which it is generally to be found in the lowest creations, it is organized into institutions which embody the aspirations and affections of multitudes and of generations. Of these organizations the religions of the world are in certain ways the most perfect. Considered as among organic products, criticized in a purely scientific way, they are seen to be in the uppermost plane of the development which began in the earliest stages of life which are known to us. Approaching the phenomena in the spirit of pure inquiry and, if he can do so, without any religious bias whatever, the naturalist may regard them as he would any other products of the constructive forces.

Examining the religions of the world from this point of view—their relations to the development of sympathy in the realm of life—the observer will, I think, be brought to the conclusion to which I have thus been led, that Christianity, more than any other faith, embodies and expresses the motives of an altruistic nature which have been in process of organization throughout the long journey of life from its beginning to its estate in man. We see in these on and up goings that the creature is ever becoming more conscious of its neighbor, more apt in conceiving the state of mind in the kindred life, and in the end more disposed to sacrifice itself to the fellow-being. At first we have the love of the offspring, next, in the lower life as well as in our own,

the bond of the tribesmen, then the swift-growing affection which extends its sympathies in quick, successive outgoings to all mankind, to animated nature, to the material universe and to the Infinite which enfolds us.

The critical point in this series of sympathetic development is found when the individual is willing, and even anxious, to sacrifice himself for the good of the fellow-being; when all the ancient love of self, which was the basis of the lower life and which so long dominated the altruistic motives, gave place to the motive of self-sacrifice, not in the interest of self, but in the spirit of pure affection. There have been many efforts to express this exalted sympathy in religions. The greatest part of them embody some share of the motive in their creeds.

It seems to me that in its essence Christianity is the highest and most perfect embodiment of the altruistic series that the world has known. The fact that its organizations include much that is extraneous, and even inconsistent, with the central motive is not surprising to the student, who is accustomed to see in other natural series a feature, destined in the end to become dominant, for a long while remain half-suppressed by a conflict with ancient and strongly inherited tendencies.

This way of approaching the study of religion, which is open to and should invite the student of phenomena, will, I fear, seem repulsive to many persons. It certainly lacks the spiritual, or at least the emotional, element, which is an important, if not the essential, quality in every vivid faith. Yet it is a natural way by which certain types of mind may understand this side of life. It is the modern form of natural theology which, so far as possible guarding against the theological methods of interpretation, endeavors to find a path to truth along the extended series of organic developments—which seeks to determine the great trends of action rather than to essay the vain task of reconciling this or that isolated feature with the faiths.

When the naturalist has dealt with the matters of fact in the matter-of-fact way which his duty by his profession imposes on him, he should feel free to deal with his knowledge in the ancient and profitable way of the poet. He should be able to enter this other field of interpretation, where a spiritual light may guide his path as readily as though he had never been cramped within the narrow bounds of routine labor such as his occupation imposes. Unfortunately, there are as yet few scientific men who have the range and scope of mind which diverse activities demand; successful accomplishment in science, that measure of assiduous labor which is necessary to bring a man beyond the frontier of learning into the undiscovered realm where he may become a pioneer and a pathmaker, is most apt to leave him with his mental parts hardened like the frame of one given to long and unvaried bodily labor. It should be our aim to protect students of nature from the cramping effects of their employment, and to develop in them the habit of contemplation which of old gave such enlargement to the human spirit.

*Interpretation of Nature, Houghton, Mifflin & Co., Boston, 1893.

There seems reason to believe that the extreme attention which men of science are now giving to the phenomenal side of their work may be but a stage in the development of their peculiar relation to the world. Year by year there is more attention devoted to the task of integrating the results of inquiries, with the effect that our conception of nature is being widened and deepened in a measure scarcely conceivable by students of fifty years ago. As the natural history of man becomes more clearly understood, and as it is made evident that his actions are a part of the vast order of nature, we may confidently expect students of the sciences to be more generally led to the conviction that in Christianity they find the culmination of the ordering forces which have animated this earth. It seems to me that we here find the seat of the most important influences which are tending to bring science and religion once again into close and sympathetic relations.

The advantage of study, I suspect, is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not *what* but *how* to think. Nobody can learn that from other people.—*James Russell Lowell.*

MARCUS DODS IN HIS STUDY.

BY H. A. B.

Perhaps ten minutes' walk from Princess Street, that central artery of the city of Edinburgh, through which day by day pours the opulent life of the fascinating Scottish capital, lives Marcus Dods on a broad street lined with substantial though architecturally monotonous houses. As the front door opens you are at once sensible that it is a home of culture and refinement that you are entering, which impression deepens as, passing by the drawing-room on the left, you enter the study in the rear, where the master of the household toils with an unremitting zeal which more often exceeds than it falls short of an eight-hour day.

Dr. Dods does not keep his callers waiting long, but you have time to glance around the room and note its treasures. Books, books, books, every available foot of wall-room lined with shelves and the overflow piled up on desk and table. The latest pamphlet from the German press finds lodgment, perhaps, on some ancient tome filled with the lore of the fathers. Exegetical works predominate, but the library is rich in literature pertaining to all the realms of theology and philosophy, besides abounding in books of a less technical sort. Surely this scholar does not mean to scrimp himself in equipment. The variety and serviceability of the tools are themselves a revelation of the man.

And here comes the man, broad-shouldered, compactly built and quick in his movements. His hair is iron-gray, but he looks as if he had no more than reached the plenitude of his powers. The face would strike you as sober, even to seriousness, did it not light up as he talks and did not his fine eyes betray at once the warm, genial heart out of which they look. Pretty soon the maid brings in afternoon tea, which Dr. Dods serves with almost feminine skill, and as we sip it we chat about matters of common interest—the Oxford Summer School of Theology, the Pfeleiderer lectures of the previous winter and the temperance question, in regard to which he expresses him-

self as feeling great concern and as being, in common with many of his brethren, gravely perplexed as to what course ought to be pursued in order to lessen the power of the dramshops. The *Congregationalist* is just in and he has been reading with keen interest Dr. Denney's impressions of America. This leads to the discussion of men and movements on the western side of the Atlantic, and then Dr. Dods, in response to a question as to his use and valuation of American books, refers in cordial terms to the works of Dr. George B. Stevens of Yale and adds a complimentary word for the new *Harmony of the Gospels*, prepared by Prof. Ernest D. Burton, formerly of Newton and now of Chicago University.

The conversation drifts into the region of theology and our host speaks with the utmost frankness and sincerity of the crucial points now undergoing fresh examination. You feel how thoroughly he, for one, is grappling with them, anxious to keep the old faith in its integrity and power and yet open-minded to every new critical discovery, and aiming constantly to integrate the old and the new.

It happens to be the holiday season and you hesitate to trespass long on the doctor's time, especially as you know that he has been preaching on the previous day and leaves on an evening train to join his family in the country. But you are pretty confident that his satchel contains at least half a dozen books which he intends to read before next Sunday brings him to the city again. As we rise to go he slips into our hands a copy of the valuable little book which he and Drs. Rainy and Orr have recently issued, entitled *The Supernatural in Christianity*, and at our request writes on the title-page his name. Four months have passed and a thousand leagues of water intervene, but as I look on that signature it calls to vivid and grateful remembrance that delightful hour in Dr. Dods's study and him, the learned scholar and faultless gentleman.

In life's small things be resolute and great
To keep thy muscles trained; know'st thou when
Fate
Thy measure takes? or when she'll say to thee,
"I find thee worthy, do this thing for me?"

—Quoted by Lowell, in *his Among My Books.*

THE LORDSHIP OF CHRIST.

BY REV. A. H. QUINT, D. D.

The recent action of an earnest and honored religious denomination, taken after much deliberation, in expunging from its general constitution the words "disciples of the Lord Jesus Christ," and substituting "These churches accept the religion of Jesus," leads to serious thought. What is the distinction? They "accept," in distinction from being "disciples." The words "Lord" and "Christ" are obliterated, and the purely human "Jesus" remains. Nor is it less significant that the revised constitution defines their acceptance as "holding, in accordance with His teaching, that practical religion is summed up in love to God and love to man." "Love to God and love to man" was the "interpretation," the denominational organ in the East says, "the conference gave" to the words "religion of Jesus."

I cannot but think that our knowledge of the "religion of Jesus" has its origin in the Scriptures. I know of no other source from which a knowledge of its existence

could be obtained. It is true that the Roman Church claims to be the infallible interpreter, but it recognizes the Scripture record as historic.

The Scriptures must then declare the facts of the Christian religion. If I turn to that record, and take it as simply historical, I shall find that the first element, the fundamental idea, the essential life, is in the Lordship of Jesus. That which identifies the Christian religion, that which distinguishes it from every other religious system, is Christ's Lordship. This is the voice of the Christian Church through all the ages since the advent and ascension of Jesus.

What did Jesus Himself assert? The beloved John records His claim. "Ye call Me, Master, and Lord: and ye say well; for so I am." "I then, the Lord and Master," He continues. It is impossible to expunge this claim of Lordship from His religion. It meant authority. It meant that He was to be acknowledged as infallible teacher and obeyed as absolute ruler. It is this kingly assertion which makes Him the head of the church. He was the Lord Jesus Christ.

If we read the record that we might know what the immediate disciples thought it is not necessary to quote any word which is used as a mere title of respect, nor to instance a multitude of selections. The habit of the disciples was plain. They said "Lord" when its soul was Lordship. It was the Lord who sent out the seventy, and it was in the Lord's name that evil spirits were cast out from men. "Lord," said Peter, "if it be Thou, bid me come unto Thee upon the waters"; and "Lord save me" was his cry when he was sinking in the waters. When the Master Himself would teach what gratitude for even temporal salvation should inspire, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee." When the Master inquired, "Will ye also go away?" Peter recognized the source of salvation—"Lord to whom shall we go? Thou hast the words of eternal life." When the Master predicted His betrayal by one of His nominal adherents, "they were exceedingly sorrowful, and began to say, Is it I, Lord?" When Jesus admonished His disciples to be faithful and true in service, waiting for His return in some age to come, "Watch therefore: for ye know not on what day your Lord cometh." When the crucifixion had passed, and the resurrection had come, "The Lord is risen indeed," said the two who came back from Emmaus. In the subsequent appearance, "that disciple therefore whom Jesus loved saith unto Peter, It is the Lord," and a little later, "none of the disciples durst inquire of Him, Who art Thou? knowing that it was the Lord." It was the faith of Thomas which exclaimed, "My Lord and my God."

These few suggest the unqualified acknowledgment of Christ's Lordship when He was upon the earth. Whether in commissioning men to do His work, or in the casting out of evil by divine power, or in the rescue of the sinking, or in the mercy extended to the suffering, or in the sadness at the abandonment of apparent followers, or in the time of betrayal unto death, or in the power of His resurrection, or in His recognition as risen from the grave, or in the lofty adoration of the once doubting disciple, He was their Lord. Strike out that

word, and the recorded gospel is not the history of Jesus.

He ascended. It was the "Lord Jesus" who, "after He had spoken unto them, was received up into heaven." Then the disciples "went forth, and preached everywhere, the Lord working with them." "Both Lord and Christ, this Jesus whom ye crucified," was the inaugural preaching to the world by Peter, and the world has never ceased to feel its comfort, the comfort of the religion of Jesus. "Lord Jesus, receive my spirit," was the aspiration of the first martyr, and countless souls have breathed the same prayer.

What was the keynote of the apostles in their work? It was the Lordship of Jesus. "Preaching boldly in the name of the Lord" is the record. "Good tidings of peace by Jesus Christ, He is Lord of all," said Peter. "We believed on the Lord Jesus Christ," was the testimony of experience. How was salvation to be had? "We believe that we shall be saved through the grace of the Lord Jesus." That Paul and Barnabas had "hazarded their lives for the name of our Lord Jesus Christ" showed their estimate of this title. "Believe on the Lord Jesus and thou shalt be saved"—the preaching at Philippi—takes the whole work of salvation out of the domain of the ethics which it included and up into the grace of God to sinful men whom the Lord came to save. What Paul thought of the name is told us when he was ready "to die . . . for the name of the Lord Jesus."

It was the message to the nations: to the Romans, "Being justified by faith, let us have peace with God through our Lord Jesus Christ"; to the Corinthians, "which giveth us the victory through our Lord Jesus Christ"; to the Galatians, "far be it from me to glory, save in the cross of our Lord Jesus Christ"; to the Thessalonians was preached "the coming of our Lord Jesus Christ." Peter wrote of the "entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." In the final benediction to the Corinthians was, "the grace of our Lord Jesus Christ"; and the last words of the Revelation are, "the grace of the Lord Jesus be with the saints."

No. Men may change human creeds, but the "Lord Jesus Christ" cannot be eliminated from the religion of Jesus or from its recorded authority. The words are woven into its texture. That which they signify is the power of His gospel and the strength of His Church.

No man is answerable to other men for his religious convictions. The right of conscience is inviolable. It seems unfortunate, however, that there should be a widening of differences in faith, and especially in common work. The repudiation of the Lordship of Christ makes it sadly difficult to secure co-operation in those who would love to be in sympathy, and whose hearts long for union; for those who acknowledge Christ's Lordship see no other hope for the world's salvation than that found in that Lordship and in the divine power involved therein to redeem and save.

But far better is an open understanding of men's views and frank differences than practical denials of Christ's Lordship within one and the same household. His absolute authority, the infallibility of His teachings and the entire reliability of the record of those teachings which the Holy Spirit has given to us seem to me the attributes of His Lordship.

Not many among the auditors who gather to hear one of our younger secretaries, as he moves about from place to place, suspect that for a time between college and theological seminary he was on the road as a drummer. Yet a certain briskness of movement and heartiness of greeting convey the impression, when one stops to reflect, that this man has seen a good deal of the world and knows how to be a man among men. He was telling the other day of an interesting experience when pursuing the vocation of traveling man. He and a number of his companions were snowed in on a Sunday in a Western town, and thirty or forty of them happened to be quartered at the same hotel. A chance remark was overheard, uttered by one of the deacons of the town, to the effect that traveling men were a hard lot generally, and that there was no use in trying to reach them. The gentleman to whom we have referred thought better of his fraternity and determined to disprove the deacon's statement in a somewhat novel way, so he went around quietly among the knights of the gripsack and got them all to promise that they would go to church in a body starting from the hotel. At the appointed hour a large company of well-dressed men wended their way in a procession to church. They entered, were ushered to seats on the broad aisle, which the leader had had the precaution to have reserved for them, and took their seats reverently and quietly.

When the hymn was given out they arose and sang lustily, when prayer was offered every man bowed his head, when the notices were read they were all attention. Then came the moment for consummating their little scheme. The pastor announced the usual morning offering, and the deacons, among whom was the critic of traveling men, started on their rounds. The plates were not very large, but evidently up to that time their capacity had never been tested. The severe deacon bore down upon the seats where sat the traveling fraternity in a body and passed the plate in. It came back to his hands laden with six silver dollars, at that time more of a curiosity than now. He passed it to the next seat and just as many more shining coins of that denomination were placed upon the plate. The deacon's eyes began to open and his hand to tremble with the unaccustomed excitement and weight. It was the same thing when he came to the third pew, and by that time the plate was full to overflowing and the perspiration stood in drops upon the deacon's brow. He carried the plate to the front of the church, emptied it upon the communion table and then returned to complete his task. A third journey and a fourth were required before the silver dollars were exhausted. All this time not a drummer smiled, but the deacon's amazement, long before he was through his collection, had spread through the entire congregation. It goes without saying that his opinion of traveling men was from that time on totally changed.

What queer things drift into a clergyman's mail! Dr. Withrow once wrote for a Chicago paper an amusing story of the way in which a minister's day is frequently spent, responding to the diverse calls upon his time. Almost any pastor in humble village or great metropolis can find a perpetual source of entertainment in the heterogeneous character of letters, circulars and appeals which greet him nearly every morning, and if he keeps scrupulously whatever bears his name he will accumulate in the course of a year a pile that would deserve to go on exhibition in a dime museum. Announcements of new books, exploitations of schemes for the betterment of humanity, ranging from devices for the reunion of Christendom to the latest thing in clothes wringers, endless advertisements of type-writers—these are only a suggestion of what ministers

By the Way.

receive through the joint kindness of Uncle Sam and generous business houses. Notifications in regard to food supplies, too, are not lacking, and almost daily he has to withstand tempting descriptions of cod-liver oil, meat extracts and malted milk, with a specially alluring sentence thrown in about the value of such preparations as a "preventive of exhaustion incident to close application to study." We have even known advertisements of cigars to creep into some minister's mail, to be remanded at once, of course, to the wastebasket, which is quite as good a friend to the parson as it is to the editor.

There is another side to the minister's mail—more pathetic and somber. Letters from mothers grieving over wayward sons, from wives and husbands intimating domestic discord, from timid souls fearful of the future, from doubting souls questioning everything the church holds dear, letters from brother ministers unhappy in their charges and anxious for a change, letters from all sorts of people troubled in mind, body and estate. How the morning mails open to the sympathetic shepherd of souls the great, burdened heart of humanity.

And there is a joyous side, too. Letters from persons into whose life joy has come in special and unexpected ways, from the young man away at college acknowledging the debt he owes to the one who first aroused in him a desire for study, from a dear saint of God who was cheered by last Sunday's sermon, from a joyful soul that has recently found Christ, from a little child, perhaps, no longer than but no less comforting than what Bishop Hannington's boy sent to his brave father in the heart of Africa: "My dear father—God bless you." Ah! when the minister gets such letters as these he thanks God for the joys and privileges of his lot.

It is pleasant to note the rapid growth of the art of calling a spade a spade and not an implement for uprooting terra firma. The tendency during the past decade has been to say smooth things. So much so that not a few have wondered whether virility of speech was a lost art. The present trend may be illustrated by certain phrases struck off, not at white heat, but deliberately during the past week in the fight against Tammany in New York City. Thus Carl Schurz fittingly referred to the organization with a tiger as its symbol as "that most corrupt, rapacious and oppressive despotism that has ever preyed upon and disgraced an American community." Dr. Parkhurst, having in mind those who think more of the future of the party than of the city, described them as "withered apologies of men," and called down "persistent blight" upon those who would drag in religious suspicions and ecclesiastical rivalries to divert citizens from the main issue. Indeed, as we think the matter over, we feel like attributing this renaissance of plain speech to Dr. Parkhurst more than any other man in the country. Swift with his satire, Wendell Phillips with his scorn never surpassed the accurate, simple descriptions of Dr. Parkhurst. Today men are praising him for his courage and pertinacity. Some day his utterances will be studied for their intrinsic worth as models of accurate, forcible, scathing English.

"When we were at Malmaison," says Bourrienne, "and used to walk in the avenue that led to Rueil, the sound of the village church bell often interrupted our conversation. He [Napoleon] would stop in order not to lose a bit of the sound, which delighted him. It used to move him so deeply that he would say, 'That reminds me of my early years at Brienne. I was happy at that time.' Then the bell would stop and he would resume his weighty reveries."

The Home

A COTTAGE PARLIAMENT.

He does not ask to share the fate
Of those to graver issues lent,
How shall he need to legislate
Where leve's his only government?

A cottage is the council-room,
Round which the finch and thrush sing;
No threats of war gigantic loom,
One subject only calls him king.

This citizen, so sweet and brown,
Can yet his very empress be;
She speaks not seldom from the throne,
That simple throne his happy knee.

And here no opposition grows
From dewy dawn to dewy dusk;
They pass a bill to train the rose,
And move amendments for the musk.

The cowslips yellow all the field,
The marigold his marshy nooks;
By simple pleasures helped and healed
They read God's everlasting books.

As page by page dear nature turns
From snowdrop chapter to the end,
The maiden rosebud sweetly burns,
And at the lattice shines a friend.

Here music's native to the hedge,
And heavenly bounteousness of rills
Croons undersong among the sedge,
And cools the grassy feet of hills.

O, good it is from lawny steep
To watch the bending brooklet run
Past cherry orchards, lambs asleep—
A reedy Orpheus, song and sun.

It curves from out the ferny glade
With primrose port and cressy cape,
Delighting by its reach of shade
And vagrant loveliness of shape.

O, happy countryman! How sweet
To follow quiet, dwell with rest,
And ever in your green retreat
Be sure of comrade lips and breast.

So in this cottage of delight
Their seasons are in worship spent;
Joy kisses day and kisses night,
And love's their only government.

—Norman Gale.

THE RELIGIOUS TRAINING OF CHILDREN.

BY PROF. EDWARD S. PARSONS.

The public schools never did much for the religious education of the children. But even that little has now been wholly turned over to the church. And what provision does the church make for this, its most important work? First, it insists that the bulk of the Christian education of the children shall be done in the homes of Christians. Certainly there is no better Christian school than "that best academy, the mother's knee." But can all the moral and religious training of children be relegated to the home? Many Christian parents are unfit to conduct such education. They do not possess the necessary measure of tact, perseverance and the Christian spirit. And then there is the host of children not in Christian homes at all. The duty of the church is not done when it bids Christian parents bring up their own children in the nurture and admonition of the Lord.

The church, recognizing this further responsibility, has organized the Sunday school to supplement the work of the home. For an hour or an hour and a half, once in the week, the children are gathered and are instructed in the Bible, its history, its

truths, its spirit. But all who have made a careful study of the Sunday school, while disposed to honor it to the full for the work it is doing, feel more and more strongly that it is not doing all that must be done for the religious training of children. What is accomplished for the religious culture of children in the Sunday schools will not bear comparison for a moment with the results of their intellectual training in the public schools. A recent writer in the *North American Review* stated the case clearly when he said: "The teachers of Sunday schools are commonly pious young people who have little, if any, training in the art of teaching or Biblical study, or in the doctrines or customs of the church, and whose qualifications have not been tested by examinations. The actual situation is that for five days of the week the children are taught by experienced, well-trained and approved teachers in all the common studies of our schools, and on Sunday they are taught for a single hour, too often by inexperienced teachers, in the most sacred matters of our holy religion." The results are what could easily have been prophesied.

Many pastors, recognizing these plain limitations of the Sunday school, have organized and conducted with great profit to themselves and to the children catechetical classes. The writer, during the years of his pastorate, conducted two such classes, one for children between the ages of six and eight, the other for children between the ages of nine and fourteen. The classes met once a week. The children learned hymns and passages of Scripture, listened to and related stories of noble deeds, learned to pray, at first from memory and later spontaneously. As I look back and try to estimate the value of my whole Christian labor as a pastor, my greatest joy is now, as it was then, in the deepening religious life and influence of the children upon whom I tried to exert a direct personal influence. No other work I tried to do will compare with it in power for the present or the future.

But in large churches, especially in the city, such work as this cannot successfully be done by more than a few pastors. The city pastor is overworked now. Few, if any, men work harder. How, then, is the work that is laid upon the church to be accomplished?

It cannot be carried on successfully by voluntary effort. Now and then in a church one person, or several persons, can be found with the ability, training and time to do it. But such churches are exceptions to the general rule. The work cannot be done by any and every one. We do not leave to voluntary effort the intellectual training of the children. Where the religious training is so left, nine out of ten churches provide no training at all, and in the one church the work is spasmodic, undertaken when the right person is present to do it, dropped as soon as she—for it is usually a lady—moves away, or is for some other reason compelled to give up the work. In other words, the most important work of the church is left to chance.

All this must be changed. The church must recognize that this work of training the children in religious things is just as important as their intellectual training, and that in the work of the church it should take the precedence of everything else except the work of the pulpit. Then the church must plan with as much care as is

taken when a pastor is chosen to engage the services of some one to take charge of such work. The time must come when there shall be such a demand for religious teachers in the churches that special provision shall be made for their training, when the field shall become one open as a lifework for persons especially qualified for it. Many a person is fitted to be a religious teacher who has no aptitude for the pulpit, and the church would be greatly enriched if a place could be made for such men and women in its service. The time must come when there shall be more division of labor than is common in the church, when one man shall not be expected to combine in himself the talents of the orator, the student, the business manager, the teacher, the diplomat, but when a church shall be like a great factory, with its different departments presided over by persons trained for the special work involved in each. One of these heads of departments will have as his chief work the building up of the children in Christian truth and the inspiring in them that love which is the essence of Christianity.

The problem of all problems today is child life—how it is to be guarded and developed. All the perplexing problems of modern society find their roots in this, and our wisest and most practical philanthropists are rapidly learning the lesson that the world can be saved only by saving the children. It is time the Christian Church learned more fully this simple and profound truth.

ABOUT MAKING CALLS.

BY LUCY ELLIOT KEELER.

"Sesame!" a bright girl had nicknamed an older friend, because at her approach all doors flew open. "Why is it," she asked her one day, "not that people are so glad to see you, but that you are willing to spend so much time upon them?"

The sweet-faced young woman replied: "I have no special talent like so many of my friends. I cannot write, nor teach, nor paint. There is no necessity for my earning money, nor any urgent demands upon my time. So perhaps my work in the world is just going about seeing people."

Possibly Frank Stockton had her in his mind when he said there should be sisterhoods, the members of which, like good angels, should go out among those unfortunates who have none to hear that which it would give them so much delight to say. "How many sickbeds," he sighs, "how many cheerless lives, how many lonely, depressed and silent women might be gladdened and transformed by one who would come to listen to tales of suffering and trial! An almost unknown joy would be given to the world."

Far different is the motive of most young ladies, who, with their silver-mounted card-cases and their Tiffany squares of cardboard, go about among the houses of their acquaintances. "I have owed her a call for a year," "I want to see her new wallpaper," "I hope she will be out," are some of the comments upon one side of the door; while within, "O, why did she come today?" "I am too busy," "I hope she has not worn that green bonnet!"

Yet everybody welcomed Sesame; and she, on her part, found visiting most delightful. What was her secret? In the first place she really liked people, and nobody was so commonplace but she found something original and attractive in her. She never stayed too

long and she never talked too much. She did not introduce her own interests, but took the tone of the persons she was with. She led them to talk about their work, their studies, their children; yet in a pause she was ready with a bright anecdote, or a bit of pleasant news, or the offer of the loan of a new book. She never went away without giving some word of praise or encouragement, or saying how much she had enjoyed her call. She was liberal, too, and did not insist that every one of her visits be promptly returned. A busy young writer, who has known the sublimity of suffering, recently protested that it was impossible to keep her calling list balanced, and yet everywhere she met with the cry, "Pay back. Pay what thou owest. Pay, pay to the uttermost obligation."

Sesame understands how to receive calls as well as how to make them. She avoids all mention of servants and the kitchen, and the ruffles she has made. She has a new photograph to show, or a pretty bouquet to divide, or perhaps a saucer of salted almonds to aid sociability.

"Perhaps it is something," she says to herself, when her friends show her the work of their hands or brain, "just to make people happier!"

It is more than something. It is woman's mission, and those who thus come in helpful, sympathetic contact with the individuals of society are discharging an immediate personal obligation, an obligation which is not discharged by philanthropic committees or by financial contributions to a good cause.

A SUCCESSFUL REBELLION.

BY ETHEL G. GALE.

Fidelia Armitage was eighteen and very happy about it—so happy that, like the generous soul she was, she desired to have all her little world participate in her pleasure. Being motherless and the only child of a rich manufacturer, who idolized her, there was never any impediment thrown in her way, no matter how large her plans might be.

The small village of Stockton-in-the-hills is clustered around the great factory on the swift water course which turns its wheels, but the handsome, castellated stone house of Mr. Armitage is justly named High Cliff, being perched on an eminence above the falls, hidden by a wooded promontory from the sight and smoke of the mills and the surrounding houses and almost hanging over the foaming river. The only level spot on the hillside is utilized for a garden. When happy Fidelia decided upon celebrating her birthday she also determined that she would have this garden roofed over, and that here, in the magic of music, lights and flowers, everybody who chose to come should be free to dance and feast, for at least one evening of their lives, to their heart's content.

All the country side, as well as the mill hands and their families, were invited, and all came, even including some who might have been supposed to be too old, or too feeble, so much are pleasures appreciated by those whose opportunities for enjoyment are few. Fidelia was truly radiant with the sweet happiness of giving pleasure, as, clad in simple white, she constantly flitted about among the guests, seeing that all were receiving proper attention. In her generous joy she became even more beautiful than Irene Bradley, the belle of the mill village,

whose fine features were this night overcast with a disfiguring cloud, for there are always some who are envious because they are not themselves conscious of being the objects of envy.

Just how it happened no one ever knew, but near midnight, when outside of the roofed-in garden the moon was peacefully peering down into sheltered nooks, casting silver gleams over mossy rocks and dancing water, and the odor of the drowsy hemlocks was filling the dewy coolness of the August night, a sudden flame caught the flimsy bunting which hid the boards of the temporary roof, and cries of fire and screams of fright and unreasoning flights took the place of music and laughter. It was all over in ten minutes. The well-drilled village fire brigade was on hand and Mr. Armitage always kept everything in readiness to extinguish any sudden flames. But some of the frightened pleasure-takers had been knocked down and a few of them trampled upon in their wild rush from the garden.

Among these the one apparently the least seriously injured was Irene Bradley. But day after day passed by and she did not regain her strength or powers of motion. Doctors from the nearest city had been summoned by Mr. Armitage, and daily Irene's fond mother begged them to say what was the matter with her darling and when she would be able to walk again. The doctors only hesitated, some looking wise and some foolish, some saying one thing and some another, agreeing in nothing save a general uncertainty. The case was a puzzling one. She lay day after day, certainly not paralyzed though unable to walk, with no bones broken and without perceptible injuries of any sort. "A case of severe nervous shock," said the doctors at last, with a charming unanimity. "A very sad thing," they all averred; "a beautiful young woman like that, so gentle and refined in all her ways, and with such delicate susceptibilities."

Irene was indeed one of those singular flowers of beauty and grace which—for the confounding of the wise—occasionally spring from the most unlikely sources, as if lilies should grow from potatoes. Simon Bradley, good old shoemaker that he was, had been sandy-haired before he was gray, and was now, as always, long, lank, stoop-shouldered and sallow to yellowness. His daughter had beautiful red-gold hair; she was tall, slender and willowy of form, and her complexion so clear as to be almost transparent. Mrs. Bradley was short and stout of figure, her black eyes were small and faded, her thin hair was of a dull black and her nose short and thick. The daughter's dark eyes were large and brilliant, her nose short, but thin and straight. The mother's one beauty, a mouth of great sweetness, had in the daughter degenerated to a narrow but well-formed rift, barely outlined by threads of scarlet.

As she lay on the lounge in the little "best room" of her father's small, unpainted dwelling, Irene became an object of interest to every one in the mill village and of anxious care to good-hearted little Fidelia, who always remorsefully remembered that it was at her *fête* that Irene had been injured. Not a day passed that Fidelia did not visit the object of her admiration and compassion. Not a day that delicious dainties were not cooked at "the great house" to tempt the appetite of the fragile invalid, while fresh flowers from the con-

servatory, new books from the library and delicate robes for her personal comfort and adornment were provided with a lavish hand.

By and by the village doctors, who had succeeded those from the city in the care of the sufferers from the fire, began to manifest an indisposition to talk about Miss Bradley's case, and two of them frankly declared that there was nothing they could do, and therefore they would no longer continue their attendance. Their fragile, flower-like patient only sighed as she expressed her supreme confidence in the sole remaining physician of the place, a canny old man, who took Mr. Armitage's money without a scruple, and gravely carried new powders or pills to the fair patient as often as she expressed a desire to try a new remedy. Sometimes the powders were white and sometimes they were yellow, some of the pills were tiny and some were large, but the doctor told no tales and both powders and pills were dumb, so if all were alike innocent of good or ill no one was the wiser.

While the best two rooms of the little cottage were given up to Irene's use, and were made veritable bowers of beauty by the munificence of Fidelia and the girl's own good taste, the hard-working father and mother were confined pretty closely to the kitchen and their own small bedroom, for the father's presence was invariably trying to his daughter's nerves, and the mother's was only less so because of her usefulness in waiting upon the sweet sufferer. Sweet to the eye Irene undoubtedly was, and sweet to the ear, also, was her low, melodious voice. That she was also a great sufferer few seemed to doubt, least of all the ungainly old father, who bent more and more steadily over his last that he might the better provide for what he felt to be the probably helpless future of his only child. She shed a few tears, but was easily comforted, after the evening when he was found, cold and still, on his low bench, with the waxed end yet in his stiffened fingers—all the more easily that now her mother's undivided attention could be bestowed upon herself.

"We are left very poor, dear mamma and I," she said, her large, dark eyes looking appealingly up into the clear gray eyes of honest little Fidelia, brimming with kindly sympathy. "I do not know what will become of us."

"Never mind, dear; don't distress yourself. You know that country doctors don't know everything. We will get the highest medical advice for you, and then, with your talents, you can take beautiful care of your mother and yourself. You are sure to get well as soon as the doctors find out just what is the matter."

"Ah," sighed Irene, "if I only could! But I—we"—and she dropped her long lashes over her filling eyes and drooped the corners of her mouth like a sorrowing child.

"No buts about it, my dear," answered warm-hearted Fidelia to the mute appeal. "You shall have the very best physicians in the whole land, and papa shall pay for them. Dear papa! He always lets me do what I like, and I like to help you. So don't fret yourself another bit about it. I will find out who is considered the best specialist in nervous complaints, and send for him instantly," cried Fidelia, as she left the house, rejoicing in the sincerity of her warm little heart to think how fortunate it was that her father should have it in his

power to do so much good. Smiling and happy in her generous pleasure, Fidelia walked gayly up the winding path which led across lots over the hill to her home, nodding cheerfully to the wrens, who "chip-chipped" blithely in return, and saying softly to herself: "It is good sometimes to be rich. I might be happy without money, but then I could not help Irene." And a sweet blessing of thankfulness stole over the unselfish heart.

Irene, lying on the luxurious couch which was her friend's gift, watched the latter out of sight with an expression which could not be easily read. In fact, her face might be likened to one of the Babylonish bricks which were so long the despair of scholars because they meant so much and told so little. At last she rose—she often found it possible to do so when she was quite alone—and went to the little old cherry-framed looking-glass which hung between the front windows of her room. Here she stood gazing at herself long and intently. She was not vain. Her self-scrutiny was evidently with an object.

"Yes," she said aloud at last, "yes, there is no doubt about it. I am very handsome, and my face ought to be my fortune. But how can it *here*? There is not a marriageable man in the place above the rank of the new shoemaker," she shuddered, "or old Armitage's coachman. I was not made to spend my days in this mean place, and I won't! But how am I to get away?" Again she looked at herself for some minutes. "I wonder what physician she will send for? I hope it will be an unmarried man!" Then she was silent for a while and something like the shadow of a smile played around the red lines of her small mouth. "If he is," she said, softly, "I think my task will be easy. If he is not? Well, if he is not, I must at least interest him and get him to prescribe a change of air and scene. How I hate this place! And that poor little Armitage girl! To think of her having so much money and no ambition at all. It is unjust! Queens of the salon," she said "saloon," poor Irene, "am I not fitted to be a queen of a saloon? Let me have a chance, that is all I ask!" With a proud toss of her small head, crowned with its wonderful masses of red-gold hair, she returned to her cushioned couch.

It was a fortnight before the great specialist appeared and Irene had had time to make her fragility more apparent by restraining the pangs of hunger and resisting all the temptations to the appetite which were offered by the half-distracted mother and the tearful Fidelia. Accordingly, when the great specialist came she was in a state of weakness rather bewildering to him, though he could not find much amiss with his fair patient. Still he felt that he could not well say this after receiving such a big fee to come so far, and therefore looked mysterious and hinted at "obscure causes," and "would take time to consider," etc.

All this was as unsatisfactory to Irene, who did not wish to get well but to get away, as it was to her anxious mother and her generous friend, who most sincerely longed to see her able to go about freely once more and wear the roses of health on cheeks now getting too pale for the beauty of even an interesting invalid. The specialist had grievously disappointed Irene. Not only was he a married man, but he had not seemed in the least degree impressed by herself. Yet she did not despair. After

another month or two of waiting another great specialist was called, and as Irene had learned a trick or two by a shrewd application of the questions of the first one, she was able to play her part better, and the second great man was impressed to the point of recommending that she be brought to the metropolis and put under his care. As unsuspecting Fidelia had told him that she should pay all charges for her dearest friend he had no scruples in advising this course. Armitage & Stockton is one of the strongest firms in the country—his remuneration was sure. If Fidelia paid the bills the risk should be all her's. If the "interesting case" was cured both the fame and the money should be his.

Irene's happiness at being transferred from the quiet of Stockton-in-the-hills, where the leaves of maples and chestnuts were already beginning to glorify the mountain sides with the sunset colors of the waning autumn, to the pinchbeck grandeur of a third-story front in a narrow, brownstone boarding house near to the quarters most affected by the objects of her envious admiration, was so great as to almost make her forget that she was an invalid with a character to sustain, not only in the presence of the specialist but in that of her honest old mother.

The specialist paid daily visits. Nothing was too much for the *protégée* of so generous a patroness as Miss Armitage. He recommended daily drives in the park, and incidentally named a livery stable furnishing luxurious carriages and careful drivers. He recommended tonics and wines, as well as druggists and wine dealers. He sent a skillful *masseuse* at an astonishing price per hour. He did, in fact, all that the most exacting could require of a celebrated physician, and he had no doubt that his patient would soon report herself to his credit as a "wonderful cure." But, strange to say, both he and his patient tired of each other. The specialist had a regard for his reputation, and patients who did not recover were of almost as little use to him as if they died; while Irene, finding herself no nearer to becoming the "queen of a salon" now than she had been on the hills of Stockton, began to insinuate to her mother and Fidelia that the great specialist had been much overrated.

So this doctor was dismissed and a change made to another physician and another boarding house in a still finer neighborhood, and new stables, drug stores and wine dealers were patronized. The poor mother, who wore caps and aprons and, quite unconsciously to herself, passed as her daughter's trained nurse in the houses to which in turn they wandered, gradually grew more and more incapable of waiting upon the exacting invalid, and with every day grew more anxious about the future of her beloved tyrant.

At last one day, when they had been away from Stockton for about two years, the mother and daughter were driving in the park with the current of fashionable carriages, bowling around the smooth roadways between three and five in the afternoon. The light chancing to strike broadly on the face of the older woman, the younger noticed, with a start, that it had grown gray and pinched and wore a hopeless look, as of one hanging in mid-air who feels that his grasp of his supports has loosened and that he has nothing to do but fall. Forgetting her helplessness for the moment the

daughter leaned forward. Her mother was riding backward and facing her. "Mother," she cried, "mother, you are sick! Why did you not tell me? What will become of me? Have you thought of that?"

"Yes," sighed the poor woman, "I have told Miss Armitage, and she has promised me that you shall never have to go to a hospital, that she will always provide for all your wants."

"That is well," said Irene, sinking back into her cushions; "very considerate of you, I am sure, mother. Now I shall immediately ask Miss Armitage for a maid. That will be a relief to you, and is what she ought to have done long ago."

Irene's mother was not old in years—probably but little, if at all, past fifty—but now, looking piteously into the face which had ever been dearer to her than aught else in life, the gray look deepened, the faded eyes grew yet more dull, the hair, which had whitened during the past two years, looked dry and ashy, and the full, sweet lips grew pale and quivering as she anxiously sought, in the lines of the finely cut, hard face before her, for a trace of loving care. She did not linger long, the poor mother. All the zest and sweetness of life being gone, why should she? But ere she finally closed her weary eyes she had again wrung a promise from Fidelia that Irene should ever be her charge.

There were more years of it all—the continued invalidism of Irene, the changing from one doctor to another and from one place to another, the yearly spending upon this one person of money enough to support a large family in more than comfort. Poor Fidelia shed many secret tears over it. She began to feel that her father was right when he told her that she was being victimized, and willingly acquiesced when he added that she must pay for her friend's luxuries by doing without her own. But what could she do? Had she not given her word to the dying?

During all these years Irene had kept on unwearied in her search for a wealthy man who should marry and take her to fill the position of a social leader to which she believed herself to be by nature entitled. She was now thirty years old and, had she lived a wholesome, natural life, should have been in the plenitude of womanly charm, for, let boys and girls think what they will, a woman is in her sweetest, most captivating prime between the ages of thirty and forty. But, though the red-gold hair was still abundant and beautiful, the dark eyes still as radiant and the fine features as perfect as ever, the hard look of the mouth had strengthened, the delicate complexion needed the aid of cosmetics and, in spite of skillful massage, the querulous wrinkles were showing here and there. Her chances she felt to be slipping away from her, and this consciousness did not tend to increase them. Her complaints against her fate became more unrelenting and bitter.

Irene was not deficient in a certain kind of mental power, and her intense and unscrupulous selfishness enabled her to exercise a good degree of influence over most of those with whom she came in contact, but at last she met her Waterloo. She had begged to be sent to another city to try another, and beyond all precedent costly, specialist, who had a "sanitarium" and would treat no patients outside of its doors. Had she known in advance all the regulations of this place she would never have

gone, but once within its walls—like the gouty patient described by the immortal "Mr. Barlow" to Sanford and Merton—she had to submit, first, to the dismissal of her maid and then to the continual presence of a martinet in petticoats, who would not suffer her to get up till a certain moment or to lie down till another certain moment, to eat more or less than a specified quantity of certain strictly specified and often unpalatable things, and, worst of all, that she could not leave the place until her time was up, or even write a word of complaint, because all incoming or outgoing letters were opened and read by clerks appointed for the purpose.

At the end of a month Irene was wild with suppressed anger and longing to get away. Unknown to herself her best ally in this respect was the doctor, who wrote to Miss Armitage:

I shall send away in three days the greatest humbug who has ever been in my establishment. Allow me to tell you that there is not and never has been anything the matter with your *protégée* except the most overweening conceit and selfishness. You tell me that you gave your promise to Miss Bradley's dying mother to care for her always, and you feel that you must keep this promise. All right; do so! Put her in some distant and dreary country place, and tell her that you will pay her board and supply her with clothes to the amount of \$400 a year as long as she remains in that place, but that she will forfeit everything if she leaves it. My word for it, she will very soon find herself well enough to leave, and to earn her own living besides. She has considerable mental ability, a fair education and a constitution of iron. As I believe you to have been victimized all along, I beg you to accept the return of your check to my order, which I have not used and never shall. You are a good woman, and may God bless you, but you have been—well, something that I think you will never be again. This woman has gained an influence over you. Break it! Do not see her again, lest she reassert her power. Your only safety is in flat rebellion and avoidance of her. In the meanwhile you may rest assured that you will be doing the very best thing for her as well as for yourself. As matters now are, you have only been making a luxurious pauper of a woman who is capable of better things.

Yours with respect and admiration, etc.

We can hardly say that poor Fidelia took her bitter dose bravely, since she sailed on the first steamer for Europe, leaving her happy father to make all arrangements and meet the stinging reproaches of the angry Irene. The old gentleman was as kindly as his daughter, but, having made his own way in the world against many an obstacle, and rubbed many a sharp corner with a wounded shoulder, he had acquired a good share of worldly wisdom. So, knowing that the sanitarium doctor was in the right, Mr. Armitage held his own, not only against the reproaches, but—a harder task—against the subsequent flatteries and cajoleries of the defeated woman.

As for Irene she was forced to accept the proffered alternative, and took that which at first seemed easiest. She did not find it so, and her friend's rebellion resulted at last in her own partial regeneration. It was not complete, since leopards do not change their spots, but at least she is no longer eating the bread of dependence, but receiving, and presumably earning, a salary sufficient to enable her to live within the shadow of those places where there are "salons" and social "queens," and where there are marriageable men, to whom she still hopes that her tact and talents and the well-preserved remains of her former beauty may yet prove attractive.

A simple exercise for preventing round shoulders and for strengthening the trunk of the body is to take a perfectly upright posi-

tion, with heels together, toes at an angle of forty-five degrees, arms hanging loosely at the side, and then rise upon the toes leisurely, repeating the exercise several times a day.

CONCERNING COLDS.

After exposure to cold it is well to inflate the lungs by deep, steady breathing and even to hold them full of air for a minute or more. The same treatment in seasickness, taken as the ship rises and falls, will often prevent nausea.

The initial proceeding in an incipient cold is to get warm. Take a hot foot bath, drink a simple, hot liquid, forego one meal and go to bed, and in most constitutions the machinery will adjust itself in a few hours without further help.

Persons who have good digestion, who go out of doors every day no matter what the weather may be and who keep the skin in a healthy condition by a daily application of cold, or cool, water to the entire surface seldom are troubled with colds.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

TALKS ABOUT THE BIBLE. III.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Translation of the Bible. Introduce this subject by a talk about familiar facts as to different languages. An older brother or sister may be studying German, French, Latin or Greek. There may be foreigners among the children's schoolmates, or they may have heard Italian street venders or German peddlers talk in their language, which sounds so strange to us. When the first missionaries went to China and other countries they wanted the people to have the Bible to read. They could not read our kind of Bibles, and it would take them a long time to learn, so, after the missionaries had learned to speak and write the Chinese language, they put the thoughts of the Bible into Chinese words.

Children are always interested in learning the meaning of new words. Tell them that a word in another language for "from" is "trans" and another for "carry," or "change," is "late." So we use one word, "translate," to mean changing or putting the thoughts of the Bible from one language into another. Of course, the Bible itself does not change; it is only the words which are changed in form and sound. When Frank has a new suit of clothes he is the same boy, and Jennie is still Jennie when she puts on a new dress. Translating the Bible is like putting on different clothes. The Old Testament, which was written long years before Jesus came to earth, was mostly written in a language called Hebrew, which was the language of the children of Israel. But during the many years before Jesus came language changed, and when the New Testament was written it was in a language called Greek. The Old Testament was translated from Hebrew into Greek. Many years went by and people in England could not understand Greek any more than we do now. But there were three good men in England who wanted very much that the English people should have Bibles of their own and be able to read them. The names of these men began with W and T and C; they were Wyclif and Tyndale and Coverdale. Wyclif translated the whole of the Bible into English, but it was a written copy then (men did not know how to print) and so very few people could afford to buy copies of Wycliffe's English Bible. After a while men found out how to print; then translations of the Bible into English were carefully made by Tyndale and Coverdale, and many copies were printed and people bought them eagerly. (Explain how printing is done and why written books cost

so much and printed ones so little. It seems to us too simple to need explanation, but it is not so to children. A whole lesson on printing Bibles, especially the printing of the first Bible, may be profitably given; many interesting facts and incidents may be gathered. Tell about printing Bibles in hundreds of languages, about making Bibles for the blind, even for the blind Chinese recently, etc. The translation of the Bible for missionary work is also a wide theme and one which can be made extremely interesting to children. It opens up a new world of thought to them and makes them appreciate having the Bible so commonly as we do).

The people in England were happy indeed to have the Bible in English words to read for themselves, but their joy was followed by trouble for, strange as it seems, most of the ruling people of England did not want the Bible to be read, and they took it away from those who had bought a copy. They hid the Bibles or burned them; they put men in prison and even killed them for having Bibles and reading them. But the people tried hard to keep them. They would hide and read them secretly at night. Once when men came to a house to search for the Bible to burn it the mother slipped it under the baby's dress as he was being held in the arms of the little eight-year-old sister, and the men did not find it.

One man who was put in prison for having a Bible longed so much to have God's comforting words to read that his friends managed to get another Bible and send it to him in this way. They wrapped it in a piece of cloth, put it in the middle of a lump of dough and then baked it as a loaf of bread. Does this story make you think of a name by which Jesus once called Himself? What did He mean by it? (John 6: 35.) How thankful we should be that we live in this time when every one may own and read the message which our loving heavenly Father has given to us His children.

Cleveland's Baking Powder
"emphatically at the head."
Scientific American.



Strongest of all pure cream of tartar baking powders according to latest U. S. Govt. Report.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOA AND CHOCOLATES**



On this Continent, have received
HIGHEST AWARDS

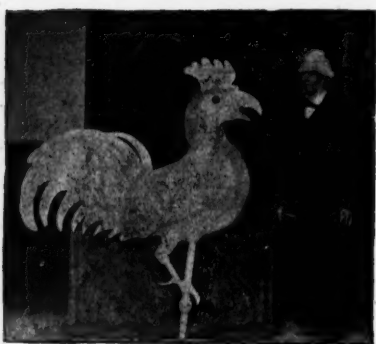
from the great
**Industrial and Food
EXPOSITIONS
In Europe and America.**

Unlike the Dutch Process no Alkali is used in any of their preparations. Their delicious BREAKFAST COCOA is strictly pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

The Conversation Corner.



Dear Cornerers: I presume you think that the above cut has been smuggled in by the D. F., to express his jubilant feelings over me, after the manner of political newspapers the morning after election. (You will see similar cuts in your papers on Wednesday morning of next week!) But you are mistaken. This is not only an historical, but an ecclesiastical picture. It is given in answer to a question—what will Cornerers ask about next?

ROSELAND, N. J.

My Dear Mr. Martin: During my vacation I spent a morning in Old Cambridge, looking for and finding Longfellow's house, the Washington Elm, Radcliffe College, and many other interesting sights. The tremendous rooster on Dr. McKenzie's church impressed me and leads me to ask the Corner if there is any particular story connected with it. . . . E. F.

Yes, there is a "particular story" and a peculiar one, which I will try to tell. The second church of Boston was on North Square, and called the North Church. It was the church of the Mathers. It was demolished by the British in 1775 for firewood and never rebuilt. But long before that, in 1714, a church was built on Hanover Street (corner of Clark Street), called the New North, after which the other was known as the Old North. Andrew and John Eliot were pastors there for seventy years. I have a little Boston newspaper, dated Nov. 5, 1781, telling of the capture of Cornwallis by Washington at Yorktown, the news of which had evidently just arrived (I find that I am writing on the date of the surrender—what is it?), and saying that the New North meeting-house would be opened that day for public thanksgiving to God, a collection to be taken for the families of Boston soldiers in Washington's army.

But long before that again, in 1719, some of the people of the New North were very much "aggrieved" because the rest of the people wanted Peter Thacher of Weymouth (That is where my ancestors lived!) to be colleague pastor and so built a new church farther up on Hanover Street, near the corner of Richmond Street, calling it the New Brick Church, although for a long time popularly known as the "Revenge Church." Tradition says that this dislike of Mr. Thacher was the reason for the selection of this weathercock as a vane—because his name was *Peter*—and that when it was erected a merry fellow sat astride of it, turned it toward Mr. Thacher's church and crowed loudly three times! (This shows how foolish some good people were in those old times!) It is understood that this vane was made in 1721 by Deacon Shem Drown, a well-known coppersmith, who also made the famous Indian on the Province House and the grasshopper vane on Faneuil Hall. Later in the century a still more celebrated

coppersmith, Paul Revere, used to attend this church, coming across the back yard of his house, which was on North Square.

After the destruction of its meeting house in 1775 the Old North united with the New Brick under the name of the Second Church, and had eminent ministers like Henry Ware, Ralph Waldo Emerson and Chandler Robbins. A stone church succeeded the brick, was afterwards used as a Methodist church and then torn down. But whatever building occupied the site it has always been called "the cockerel church," and is often called so now. In the great gale of 1869 the cockerel himself was hurled from his place, alighting in the kitchen of a neighboring house and greatly frightening, according to Mr. Porter's Rambles in Old Boston, the girl who was getting supper! In 1873 he was transferred to the First Church in Cambridge, where our correspondent found him, standing guard over the Washington Elm and the important interests of Harvard University as faithfully as for a century and a half he had watched the eventful scenes below him in historic Boston. When his photograph was taken several years ago the esteemed sexton of the church stood beside him, in order, I suppose, to indicate his height, which is over five feet. Although made of copper he is always kept well covered with gold.

It is specially interesting to remember that the "cockerel church" building on Hanover Street—No. 287—is now owned by the Boston Seaman's Friend Society, of which Dr. McKenzie is president, and occupied as a chapel and reading-room. I have just been down there so as to be sure about it. Captain Nickerson, the chaplain, told me he was glad to have all our good magazines, *Youth's Companions* or other good reading, for sailors. This gives one answer to a question which is often asked. Singularly enough, I have just now received a letter from the secretary of that society about our "sailors' libraries" of a few years ago:

Dear Mr. Martin: I wonder if the Cornerers have forgotten their libraries sent to sea in 1891. No. 91 was placed on the U. S. Steamer Myrtle, Capt. Nickerson, which has a crew of sixteen fine sailors and takes supplies to the lighthouses and light-ships on the New England coast. She is frequently in Boston harbor and the crew enjoy coming to our meetings. In 1893 that library was returned and reshipped on the schooner Levina Bell of Bangor, Me., Capt. Reed, engaged in the coasting trade. In 1894 it was shipped again on the schooner Mary Hawes of Rockland, Me., Capt. Atkinson, where it still remains. No. 95 was placed on the bark Geneva, Capt. Gregory. She went to the west coast of Africa and still has the library on board.

Yours truly, BARNA S. SNOW.

I am very glad to hear from those books cast upon the waters so long ago—we have found them after many days! That reminds me to speak of another Corner enterprise—the education of the orphan girls in the Okayama Asylum. Many children have already taken shares, and that there may be no delay at the Japanese end of the line I sent two weeks ago the twenty dollars to Mr. Missionary Pettee. I am having a new form of certificates printed for others who desire one or more ten-cent shares in that "capital stock." From Japanese missionaries and students I have procured a new supply of the memorial stamps which serve as coupons!

A pile of letters waiting as to history, stamps, quotations, etc., but I know—I know, too!—D. F.]

Mr. Martin

25 cents

spent in beef
will yield 68
per cent. of
energy—spent
in

H-O Hornby's Oatmeal

it will yield
345 per cent.

Steam
Cooked
That's Why

H-O { Hornby's } Company, N. Y.
Oatmeal

ASK Your Grocer for



NONE SUCH MINCE MEAT

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

You often hear of other extracts which claim to be "just as good" as

Liebig COMPANY'S Extract of Beef,

but these claims only call attention to the fact that the Company's Extract is

THE STANDARD
for quality.

The Sunday School

LESSON FOR NOV. 11.

Mark 3: 6-19.

THE TWELVE CHOSEN.

BY REV. A. E. DUNNING, D. D.

The choice of the apostles was a new beginning in history. The Christian Church had its roots in the Jewish nation. The prophets were in part its foundation. But at this time it first began to emerge into view. The apostles and Jesus completed the foundation, He being the chief corner stone. From the time when Jesus appointed the twelve the organized work of Christianity begins. The steps which immediately belong with and include this beginning are these:

1. *The school of Jesus.* To the Jews He appeared as a young rabbi without special training in their theological schools, but with growing attractiveness as a teacher. Though probably only a year and a half since He first began to be heard of, already He had declared views which seemed to the Pharisees religiously heretical and to the Herodians politically dangerous. Such numbers were gathering about Him and accepting His teachings that a school of disciples had already been formed. Pharisees and Herodians, though opposed to each other, were alike alarmed at the new and growing company of followers of the young rabbi, and they joined forces to break it up. Jesus showed that He valued organization. He felt it to be necessary to success. He took His company away from Capernaum to some place on the lake shore convenient for teaching, and there they appear to have encamped for some time.

Thus early by example did Jesus teach the necessity of organization in order to do His work. His church is as necessary to the salvation of the world as Himself. Sometimes it is called His body, sometimes His bride. Always He and His church are one. It is the company of disciples gathered about Him to learn of Him and do His will. At first it was simply a school without officers, rules or plans, with only the Master. But as His work expanded and the responsibilities of His disciples increased, the organization grew to meet the need. Its members drew closer together, chose their officers, sent abroad their workers, made definite statements of their faith and purpose. The school of Jesus on the lake shore of Galilee has become His church, animated and quickened by His Spirit, which He promised. His followers ought to be, usually will be, found within it.

2. *The work of Jesus.* The picture of His doings is simply drawn. He taught. Luke seems to have joined to this picture the Sermon on the Mount to illustrate this fact. He was laying in doctrine the foundation of the new church. He healed the sick. Thus He showed that He bore His credentials from God, that His sympathy overflowed to those in need, and that the mission of the church He would establish was to help and bless. He exorcised evil spirits, holding no converse with them, forbidding them to testify to His character, thus showing that His kingdom of righteousness and love was utterly and forever opposed to the kingdom of evil.

Already His mission began to be manifested, and it attracted attention throughout the whole country. People came from afar to see and to hear Him. His power to draw was wonderful. It is still possessed by those in whom He dwells. His church has truth to present of greater importance to all men than any other truth.

3. *The chosen leaders.* The time had come for Him to take the first definite step in organization. A large company were with Him as disciples. But not many in any promiscuous company are fitted for leadership. Great care was necessary to select those who were to declare His teachings throughout the world and complete the organization of His Church. He spent a whole night in prayer [Luke 6: 12]. He withdrew to a hill, which is

believed to be the one known as the Horns of Hattin, on the west side of the lake, and gathered about Him a chosen company of disciples. He seems to have examined them deliberately, perhaps testing those who offered themselves, as Luke describes Him doing at another time, when one after another came and proposed to attach themselves to His person [Luke 9: 57-62].

Of great significance is this scene on the mountain. With the right men any worthy enterprise may be expected to succeed. Without them, and with well-meaning but unqualified men, many enterprises that ought to have succeeded have failed. Nor are young men the best judges of their own qualifications for particular service. Many a man who believed that he was called to the ministry has shown himself a conspicuous failure. What he has at last made patent to all he might have trusted some wise friend to show him at the beginning. There ought to be such friends at the door of every theological seminary. Candidates for the ministry may be too few. But the few unsifted are always too many. Gideon's 300 were better than even the 10,000 who had stood the first test.

Jesus chose twelve. The founder of the new church would still have its roots in the old. The twelve tribes were only a matter of history then, but the organization of the old church He would have suggest that of the new. He saved all that was valuable in the past to give added strength to the Christian Church. These twelve were to do His work, but each in his own way, and the wisdom of His choice would not then have been seen as it is now. All of them were, of course, already disciples. With some of them—five at least, probably seven—He had been acquainted from near the beginning of His ministry. To the three who were to live closest to Him He gave special names.

It would be well to have members of the Sunday school class give sketches of all the twelve. They represented widely different interests. It would not have seemed possible to an ordinary observer that they could work together in harmony. There were two Simons. One, if we may judge him by his outbreak at his Master's trial, about eighteen months after this, had had a habit of profanity. The other had been a member of a radical political party, which some twenty years before had risen in a rebellion against taxation under a leader named Judas [Acts 5: 37], a party which finally brought on the destruction of Jerusalem. Matthew had been a tax collector under appointment from Rome. Politically these two men must have been sharply opposed to each other. There were two named Judas. One, the only Judean of the twelve, became the heartless traitor. The other got the surname Lebbeus, which means the man of heart. How could men of such contrasted characters work together in a society which demanded the closest union? These were the chosen founders of the one Church of Christ—all but one faithful and true, and that one treated as a brother till he shut himself away from them. All their differences, though they appeared again and again in strife, were made subordinate to their passionate affection for their one Master and their supreme devotion to His mission. By such affection and devotion the church is made a unit, and Christ demonstrated in the beginning that those who love Him enough to be accepted as His disciples, however different they may be in temperament and training, may join themselves together in covenant with Him and work in harmony to establish His kingdom.

These twelve all appear to have been young men. None were of the learned class. Several were fishermen. There is no evidence that any one of them was in any way famous. Several of them do not appear to have become conspicuous in their new calling. But together they led the greatest and most beneficent revolution in history. By answering the call of Jesus Christ and attaching themselves

to Him they made themselves of priceless value to the world. He selects His own leaders, and they may be few. But He invites all to be His disciples, and in serving Him the best powers of every life will be brought into exercise for the greatest usefulness, and every disciple of His will belong with the company of those who—one body in Him—will establish His kingdom, which will endure forever.

THE CHURCH PRAYER MEETING.

Topic, Nov. 4-10. Is Faith a Divine Gift or a Human Acquisition? Mark 11: 20-24; Rom. 10: 6-17.

If a gift, why do not all possess it? If an acquisition, what is there supernatural about it? (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 11-17. How May We Preach Christ? 2 Tim. 4: 1-8.

To be a successful preacher day requires more preparation and greater capacities than ever before. Not a few young men are deterred from entering the ministry because they think the exactions will be more severe than in other professions. The public expects a high grade of pulpit work and there is more and more of a demand that the minister should be a man of versatile talents. While this ought not to discourage a courageous youth, there is a suggestion in the severe requirements of the age for all who would preach Christ in the sense in which our subject implies. It is important for the layman today to understand that he, too, needs to be well equipped when he undertakes to carry out the beautiful New Testament conception of preaching, which considers it just as much the duty of the business man, the housewife, the mechanic, the schoolboy to preach Christ as it is the minister's.

There are many desirable qualifications—tact, sympathy, a certain amount of learning and culture, but only two things can be said to be absolutely essential. First, we must know Christ; otherwise we shall lack the preacher's indispensable requisite—a message. The great trouble with us all is we do not know Christ well enough. We need to study the gospels and to cultivate the personal relation to our Master. Not long ago I heard Dr. Stalker say that what he relies on chiefly for furnishing the materials for his writings which are helping so many thousands is the gospels. He keeps familiar with the works of distinguished scholars, but the New Testament itself yields him the richest fruit, and though he has read the gospel story scores of times each new reading brings new glimpses of Christ. If such a man as Dr. Stalker, who already knows so much about Christ, is constantly learning more, it behooves us to mine deeper. Harder study may not enable us to understand all the mysteries of His person, but it will bring us near to Him as a real and satisfying Friend and Saviour.

The other essential thing is that while we are preaching Christ we should be practicing Christ, otherwise our message will have no effect. Who wants to hear about the purity, the sweetness, the majesty and the saving power of Jesus Christ from the lips of one whose life is mean and base and selfish? But if you can go to a friend and say, "Here's the kind of life I am trying to live and I want you to live it too," that method of preaching the gospel will tell mightily. Let us then answer this great question by resolving that we will try to know and follow Christ better, and then there will be plenty of opportunities for testifying of him to others and our words will not be sounding brass.

Parallel verses: Prov. 15: 28; Matt. 7: 18, 22, 23; John 7: 18; 17: 3; 1 Cor. 2: 10-13; 2 Cor. 3: 2, 3; Eph. 3: 16-19; 2 Tim. 2: 14, 15; 1 Pet. 1: 10, 13.

PROGRESS OF THE KINGDOM.

THE C. E. MISSIONARY CRUSADE.

Not many people realize that a unique campaign is in progress undertaken by enthusiastic Christian Endeavorers in the interests of missions. Dr. Clark, fresh from his trip around the world, sounded the missionary keynote at the Montreal convention. The idea was caught up all over the land and interest in missions widened and increased until at the Cleveland convention the time was ripe for outlining definite plans to be carried out on a gigantic scale. Mr. S. L. Mershon, a lawyer in Evanston, Ill., had previously seen the possibilities for missionary activity in the Christian Endeavor Society and had done some work along this line. When the rapidly growing interest crystallized into an organization for missionary extension he gave up his professional work to become its general secretary.

Beginning in the West, the missionary extension committee has been conducting a series of enthusiastic missionary rallies and the crusade is rapidly moving eastward. A company of ten picked speakers in behalf of home and foreign missions is visiting the principal cities of our country on a given day and pleading in the pulpits for a deeper consecration to Christ, a stronger interest in all branches of mission work and larger gifts to the established work of the denominational boards. Endeavor Societies have been aroused and quickened, new recruits for the Student Volunteer Band have been secured, pastors and churches begin to estimate the power of these young, ardent souls and the treasures of our missionary boards must soon feel the influx of funds, for the end and aim of the great campaign is no less than \$1,000,000 as a Christmas gift to missions. Much enthusiasm has been exhibited by the officers of local unions in some of the cities in preparing the way for these rallies, individual societies have been pledged to work and pray, pastors have been enlisted, speakers' names have been announced in advance and the press has been filled with accounts of the movement.

The ideal missionary extension address is not a sermon but a popular address, full of life and power and replete with incidents, facts, events. It is designed to attract, win and convert that portion of the community not accustomed to attend missionary meetings.

Chicago, Cincinnati, Toledo and Pittsburgh have been successively visited with surprising results. In Chicago 100 simultaneous meetings were held on one Sunday, many pastors preaching a missionary sermon in their own pulpits in the morning and making an exchange in the evening in order to repeat the discourse to another congregation. The plan has also been successfully tried in Buffalo, N. Y., where thirty-three simultaneous missionary rallies were held in as many churches of various denominations, and these rallies were followed by a great union mass meeting at which seven speakers were given ten minutes each. For weeks the missionary committee of the Boston local C. E. Union has been preparing for a series of missionary extension meetings. The campaign will begin Nov. 11, with 100 simultaneous rallies, while a course of six mass meetings, one meeting a month, will be held at some central point.

OUR OWN WORK.

The C. C. B. S. We are glad to learn from the *Church Building Quarterly* that the work of church and parsonage building is not likely to be stopped by the hard times. There is but a slight decrease in the receipts of this year as compared with 1893, but loud and numerous are the calls for help from struggling communities West and South and even in our New England States. We give below a few extracts from the urgent appeals constantly received by the society. From Denver, Col., comes this word: "The terrible depression in Denver business makes it impossible for the members, not one of whom is rich, to pay for

the new house. The church has grown from thirteen to 190 members. Forty-two were added last year. Three thousand dollars or even \$4,000 could not be put to better use on the whole field." A heroic band of Swedes, consisting of twenty church members, built a house unaided in Fargo, N. D., but in the great fire a year ago lost all. They must have \$600 to pay last bills. A church in Independence, Okl., is characterized as, "The newest of the new, the neediest of the needy. Not a church of any kind in fourteen miles, all Americans; \$400 will help doubly if sent soon." A call from Baraboo, Wis., says: "Out of fiery trials that would have consumed almost any church, this now united band is making for itself a commodious house. They must have \$500 grant and \$500 loan."

Good News from Turkey. A month ago reports were published that the Turkish Government had arrested the native professors in Aintab and Marash Colleges upon suspicion of seditious intentions. An appeal was made at once by the American Board to Secretary Gresham, asking the government to protect these American schools in the legal prosecution of their work, and to compel the Turkish Government to take prompt action in regard to the professors. The capitulations provide against the "causeless arrest of employés of Americans in the Ottoman Empire." Our government acted promptly and the secretary of the legation at Constantinople was sent to Aintab to investigate the cause upon the ground. A cable dispatch has just arrived from him, announcing that hearing has been had and the professors are entirely exonerated from all charges and are released. Secretary of State Gresham in his instructions to Minister Terrell has acted with utmost promptness and wisdom.

A Good Word for Our Home Missions. This is what Rev. Hugh S. Pedley of Manitoba told the British Congregationalists about us at their last annual meeting:

There is lacking in the Congregational churches of Great Britain that sense of a large mission to the world which, if once possessed, would add a new and grand lease to your life at home. . . . There was a time in America when Congregationalism was growing feeble, when it was closing its eyes and there were the premonitions of sleep, but there came an angel messenger from God and whispered unto the dulled ear the magic words, "Westward Ho!" and the eyes were opened. What did they see? They saw wildernesses being turned into territories, and territories being transformed into states; they saw the railway pushing in the West and the caravan going beyond the railway over the mountains to the distant Pacific Ocean. And what did this New English Congregationalism that had begun to sing its *Nunc Dimittis* do? It took off its coat and it went to work, and today, with the energy and the glow of youth in all its life, it stands there feeling that it has a great mission to America and, through America, to all the world.

THE WORLD AROUND.

New Opportunities for Missionaries. The University of Chicago, through its department of comparative religions, is seeking to aid in a practical manner in increasing the efficiency of future workers on the foreign field. It offers opportunities not only for studying the religion of non-Christian peoples, but also for laying a foundation in the knowledge of the language of these people. For the winter quarter of the present year a course in Hindi, under the direction of Rev. F. J. Coffin, is announced.

A Course of Mission Study. Recognizing the fact that nothing will so advance the cause of missions as the diffusion of knowledge on this subject, and realizing the need of guidance in this study, the *Golden Rule* has organized a missionary study department, conducted by Mr. Amos R. Wells, and outlined a course of reading, suggested officers, programs, etc., to be adopted by clubs. To master twelve great missionary biographies a year, with as much knowledge of the country in which each missionary worked, is in brief the plan of study. The idea is not unlike that

of the Chautauquan clubs—a number of young people meeting once a week to aid and encourage each other in the study. At the end of the year the *Golden Rule* will conduct an examination, which those who choose may take. It is suggested that each chapter select for itself a distinctive name, as, for example, a Presbyterian church might have a Paton Chapter and a Baptist church a Carey Chapter. The course takes but little time and the books, only one a month for the whole club, cost but a trifle. The plan is clear, definite, practical and cannot fail to prove interesting.

DR. STORRS'S PERORATION.

Never has our distinguished pulpit orator surpassed the high spiritual level and literary grace of his address at the meeting of the Board at Madison. These were the closing words:

When I think of the illustrious histories of Paul and his associates, of the great mediæval missionaries with that endurance of torture and of death—Benedict dying with the book under his head under the savage violence which slew him, a book upon the benefits of death; when I think of this man and of those of our own circles who have gone into heathen lands and severed themselves from the associations of childhood and amenities and elegance of their cultured life at home that they may teach the ignorant, the poor strangers and enemies of this holy evangel—I stand rebuked. I cannot bear to think that by and by if I meet them in the heavens it will be to say: "I admired your faith, your courage, your persistent fortitude, your heroic zeal, devotion even unto death, but they were beyond me. I have to congratulate myself on the fact that I gave fifty cents a week or one dollar a week to the American Board." Ah! my dear friends, I should hesitate to go in if that consciousness were in me, and if I were to meet one of these star-crowned and battle-scarred servants of the Master in the heavens I should sneak into the shade corner, if there be such in all that effulgent glory, in shame at my stupidity on earth as compared with his intuitive wisdom and intrepid pluck. Let us remember that here it is and thus it is that we give honor to our Master and come nearest to Him. We do not really honor Him when we live temperate and comfortable lives in our own happy family circles, and in the homes of culture which we have been enabled by Him to rear. We do not really give honor and glory to Him when we simply read the Scripture or listen to it as expounded from the pulpit, and when we lift our triumphant "Te Deums" in the air as if they could reach above these ethereal circles and vie with and combine with the celestial symphonies. We honor Christ when we do His work, and do it with self-sacrifice. Then we touch those pierced and kindly hands that turn empires on their hinges. When we sacrifice ourselves in His service then do we come nearest to His heart and feel the pulsations of that infinite love beating against ours, and alluring us and inspiring us to go up heavenward and see Him face to face.

A BRAVE PRELATE.

Bishop Spalding recently said over his own signature in the *North American Review* that it was unfortunate that Mgr. Satolli was sent to this country. Bishop Keane, rector of the Catholic University in Washington, thereupon said that Bishop Spalding's frank criticism of the Pope was unfortunate and untimely. Now Bishop Spalding replies:

If my very moderate explanation of views on a question which is actually before the public, and which is of concern to both the church and the country, is to be condemned as unfortunate and ill-timed, then rational discussion among Catholics is no longer to be thought of and a Catholic university is but a pretense. If what is read of Cardinal Gibbons is true, the least I can do, I suppose, is to regret that he should have to regret to express his regret to the Pope. Regrets, however, are idle, and the manly and American thing to do is to confront me with arguments and not to attempt to frighten me with groanings.

Literature

MISS MONROE AND THE NEW YORK WORLD.

Miss Harriet Monroe, author of the ode read at the opening of the World's Fair, recently sued the New York *World* for \$50,000 damages for its premature publication of her ode. The jury gave her \$5,000, and the case has some interesting features.

The pecuniary value of such a poem was considered. Such experts as Dr. Mabie of the *Outlook*, Prof. W. H. Goodyear and R. H. Stoddard testified. The two former bore witness to the high character of the ode, but are not stated to have estimated its money value. Mr. Stoddard thought it possibly worth \$200. An editor of the *World* testified that it was offered to his journal by a newspaper man in Chicago at the time for \$150. It was proved, however, that Miss Monroe was paid \$1,000 for it and also agreed that the managers of the Fair might supply copies to the press, she retaining the copyright. Without attempting to reconcile such conflicting estimates of the value of the production, it is evident that \$50,000 or even \$5,000 is a large valuation to be put upon the ode regarded from the literary point of view.

But such a poem has an additional sort of value. It may be regarded fairly as of sufficient public interest to be republished and in such ways as to bring its author further pecuniary return. Therefore, another point at issue was whether its premature appearance in the *World* was likely to injure its subsequent sale. It is certainly a question whether such a publication of the ode were not more likely to attract public attention to it and awaken interest in it, and thus to promote its subsequent sale, than to lessen the demand for it. The jury, however, decided in the negative, and gave the author a sum which she doubtless would have been surprised to receive from her copyright alone.

The proper limit of journalistic enterprise and courtesy also is an element to be considered in such a case. It was testified that the *World* was notified that the poem had been copyrighted but failed to find evidence of this and took its chances. Evidence must have been easily obtainable by sufficient effort, and this hardly can have been made. In any case it must have been known to be possible that the premature printing of the ode would be offensive to the author and the authorities of the Fair. Apparently it was decided to publish in certain defiance of courtesy and possible disregard of law in order to get the better of rival journals and show enterprise. But enterprise of this sort does not deserve the name. It is discreditable. Undoubtedly the large verdict for the plaintiff is due in great part to the conviction of the jury that such journalistic recklessness deserves punishment. And in this fair-minded persons and well conducted journals will agree with them.

BOOK REVIEWS.

WALKER'S CONCORDANCE.

For more than a hundred and fifty years Cruden's famous concordance has practically monopolized the field of demand for such a work. Young's Analytical Concordance, which appeared in 1879 and in which the English words of the Bible are compared with their Hebrew or Greek originals, has come to be, and is likely to continue, widely used by ministers, but it has a some-

what different purpose from that of Cruden's work and does not supply the need of ordinary lay students. That Cruden's is a well executed and serviceable book is proved by its general and long use. Yet no one can use it constantly without perceiving many defects, and the need of a better work of the same sort long has been apparent.

It is an illustration of the growing enterprise of our Congregational Sunday School and Publishing Society that it has ventured to bring out such an improved concordance, and it is gratifying to notice that this is the work of an American Congregational scholar and minister, the late Rev. J. B. R. Walker. Of course he was able to make use of the labors of Cruden and other predecessors, yet it took him twelve years to accomplish his task. It also cost him thousands of dollars and undoubtedly shortened his life. It will prove his best monument for it undoubtedly will become widely known. Careful examination shows it to be far superior to any other such work ever published and it is so excellent and the hindrances to the preparation and publication of such a work are so great that no rival is likely to surpass it in public favor for many years to come.

Dr. M. C. Hazard, its editor in behalf of the society, has furnished a valuable and interesting introduction at once critical and historical. He mentions several points in which its superiority to Cruden's and other concordances are apparent. It is simply a concordance. No space is wasted upon irrelevant matter, however useful inherently. It is rigidly alphabetical. Proper names—and these, by the way, are accented—occur in their natural places. This is a great help in the actual use of the book. All its references are given strictly in their Biblical order. It is printed with great clearness, although necessarily in small type. It includes about fifty thousand more references than are found in Cruden, although it wisely omits such unimportant words as *as*, *at*, *an*, *yet*, etc., confining itself to significant terms. It is compact in form and low in price, its cost bringing it easily within popular reach. The numbers of chapters are printed in full-faced type and those of verses in light-faced, a great aid to its ready use.

We have given it an examination sufficiently thorough and diversified to warrant the conclusion that these claims in its behalf are well grounded. The only possible improvement which has occurred to us is that all the passages in which such words as *one* and *another*, for example, occur together might well have been entered under the same head, instead of partly under *one* and partly under *another*. But duplication is avoided. The book is smaller and more convenient than the edition of Cruden which we have used for many years and which is still common, yet its type is as legible as that of the latter. We take pleasure in recommending it, believing its publication to be a real, valuable and permanent service to the Christian world. [\$2.00.]

STORIES.

The autumnal crop is coming in thick and fast. We are heartily glad to note that most of them have a sweeter and more healthy tone than many which appeared during the summer. One becomes sickened by plots which hinge upon the passion of sex, matrimonial infidelity and general recklessness among fashionable people. It is a comfort to turn to a more wholesome variety. M. Zola's *Lourdes* [F. Tennyson

Neely. \$1.25] is the nearest at hand. It is a surprise to find relief first in one of his novels and this one differs from most of his former works in being substantially decent. There is but one intrigue and this is almost thrust out of sight behind the mass of revelations which makes up the book, which is a keen, thorough, relentless study of the alleged miracles of healing at Lourdes. It is grotesque, shockingly realistic, and at times fairly revolting in its portrayals of disease and suffering, but intensely powerful and dramatic. There is hardly a cheery, inspiring character or occurrence in it. It is gloomy and depressing throughout. Yet it is a close, careful study from life, a merciless exposure of the greed for gain of certain societies of priests which control the sacred places and of the impositions and deceptions practiced upon the miserable pilgrims. It is adapted to exasperate the ecclesiastical authorities into fury. But it bears inherent evidence of truthfulness. It is a most remarkable and impressive book in spite of its tedious length and its frequent repulsiveness.

What a change to turn from such a volume to Clara Louise Burnham's bright, breezy story of that other great gathering-place of the people, the World's Fair at Chicago. Her title is *Sweet Clover* [Houghton, Mifflin & Co. \$1.25] and her heroes and heroines are many men and winsome women, the story of whose loves touches the reader lightly but effectively, and incidentally also contains pictures of the great exposition which nearly every reader will recognize with genuine delight and enjoy with unqualified heartiness. The story is a skillful and successful effort to turn the World's Fair to literary account.—There also is love in Mary Hallock Foote's *Cœur d'Alene* [Houghton, Mifflin & Co. \$1.25] but it is less peaceful. Tragedy overshadows it. A Western mining region is the scene and labor troubles suggest the events of the plot. It is vivid, telling and suggestive, a spirited piece of work although too sober to entertain the reader in search of mere pleasure.

Mrs. Lovett Cameron's *A Bad Lot* [J. B. Lippincott Co. \$1.00] is a pleasant English novel in which a charming heroine is caused to stand out against the background of a ne'er-do-well father and a flighty and recklessly unconventional pair of sisters. There is nothing specially striking in the story but it is decidedly interesting.—We may say the same thing, with a little qualification as to the degree of interest, of Z. Z.'s story *A Drama in Dutch* [Macmillan & Co. \$1.00]. It deals chiefly with what fairly may be called life in the Dutch colony in London and its interest lies rather in its portrayal of their somewhat sordid excellences than in the plot.

The Untempered Wind [J. Selwyn Tait & Sons. 50 cents], by Joanna E. Wood, affords a sharp contrast to the last three or four mentioned. It is a story of great power but—like Zola's *Lourdes*, only in a less degree—it is unpleasant. It is a plea for more kind and Christian treatment for women who without being vicious have been betrayed. It is as sad as it is vigorous and striking. We heartily approve its purpose but we cannot wholly indorse its spirit. The almost invariable meanness and cruelty of the townspeople of the heroine and the hypocrisy and cant of the professed Christians among them might be found in actual life in some instances in such a village but

the relentless, calculating, revolting brutality here pictured seldom would be shown. There is far more compassion and charity for the erring than the author believes.

A Change of Air [Henry Holt & Co. 75 cents], by Anthony Hope, is much less powerful and engrossing than the same writer's other book, *The Prisoner of Zenda*. But it has a certain degree of interest and one can while away a dull hour by its aid.—Anna Katherine Green—Mrs. Rohlf's—has written another of her popular stories of crime and its detection. It is able and graphic but it makes too great a demand upon the reader. It will be found entertaining at all events. Its title is *Miss Hurd: An Enigma* [G. P. Putnam's Sons. 50 cents].—*The Abbé Daniel* [T. Y. Crowell & Co. \$1.00] is one of those charming little sketches of French life among simple country people which by their freshness and naturalness afford a delightful contrast to the modern society novel. This one is by André Theuriet and Helen B. Dole has translated it. It is issued tastefully.—Messrs. Charles Scribner's Sons have brought out a neat and attractive new two-volume edition of Henry Kingsley's *Ravenshoe* [\$2.00]. Many good judges believe that Henry Kingsley is destined to take at last a much higher place on the roll of English authors than has been assigned him yet. Certainly this story is of conspicuous merit.

EDUCATIONAL.

Books of this class have been coming to hand very fast of late. We can only characterize each one briefly. The American Book Company is doing admirable work and a good example of it is G. P. Butler's *School English* [75 cents], which explains and suggests in a simple, practical manner how young people may avoid errors of many sorts in composition. We commend it.—*An English Grammar for Common Schools* [60 cents], by R. C. and Thomas Metcalf, comes from the same house. It is well arranged and thoroughly serviceable.—Those who have learned how to speak and write from the grammar will appreciate the work of one who could speak and write as well as Irving and will enjoy Mr. Isaac Thomas's miscellaneous *Selections from Washington Irving* [Leach, Shewell & Sanborn. 50 cents], which are choice and instructive, and also Irving's *Tales of a Traveller* [G. P. Putnam's Sons. \$1.00] which Mr. W. L. Phelps has edited and which makes a handsome volume for students or others. Two or three readers for the younger children also are at hand. One is *The Children's Second Reader* [Ginn & Co. 40 cents], edited by Ellen M. Cyr, a well selected and prettily issued book; and another is Florence Bass's *Animal Life* [D. C. Heath & Co. 35 cents] which will edify while they gratify; and a third is *Fables and Rhymes for Beginners* [Ginn & Co. 30 cents], by J. G. and T. E. Thompson, whose purpose is to give children who are making the earliest effort to learn to read something worth reading and attractive.

Prof. G. T. Ladd's *Primer of Psychology* [Charles Scribner's Sons. \$1.00] is not an abridgment of either of his larger books but of course goes, in a general and, so far as possible, untechnical manner over much of the same ground. It is intended for the instruction of young people and seems well fitted to accomplish its aim.—Profs. F. H. Storer and W. B. Lindsay have revised and rewritten Prof. W. R. Nichols's abridgment

of Eliot and Storer's chemical manual and the result is *An Elementary Manual of Chemistry* [American Book Co. \$1.30] which sets forth the present state of chemical science and will promote the experimental teaching of chemistry.—If it be desirable to instruct the scholars of our preparatory and high schools in this branch of learning Mr. E. R. Boyer's *Laboratory Manual in Elementary Biology* [D. C. Heath & Co. 80 cents] will be serviceable. It is undoubtedly demanded by the modern educational spirit.—Mr. H. N. Chute's *Physical Laboratory Manual* [D. C. Heath & Co. 80 cents] also is suited to the needs of practical experimenters and students.—Dr. J. H. Kellogg's *Second Book in Physiology and Hygiene* [American Book Co. 80 cents] has been prepared with a good idea of what a text book ought to be. Of course it is understood that medical authorities differ like others and that any such book only expresses the opinions of its author and those who think with him. But it is safe to say that this book will command large and hearty approval.

Two books of excellent quality on algebra are President W. J. Milne's *Elements of Algebra* [American Book Co. 60 cents], and M. S. McCurdy's *Exercise Book in Algebra* [Leach, Shewell & Sanborn. 60 cents]. The former covers familiar ground and the latter is specially meant to supplement the ordinary text-book.—Dr. S. G. Green has prepared *A Brief Introduction to New Testament Greek* [Fleming H. Revell Co. 40 cents], which theological students will appreciate if they have strong eyes. Much of the type will prove too fine to be read safely unless they have.—Professor Perrin of Yale has edited books V.-VIII. of *Homer's Odyssey* on the basis of the Ameis-Hentze edition and in a manner similar to that of the first volume, published in 1889. It is a fine example of scholarly work.—Turning now to the Latin, we find Prof. C. E. Bennett's edition of *Tacitus: Dialogus de Oratoribus* [Ginn & Co. 80 cents], an old acquaintance handsomely reintroduced, and also Prof. F. E. Lord's *The Roman Pronunciation of Latin* [Ginn & Co. 40 cents]. The latter undertakes to explain why and how this should be used. It is interesting and of advantage to those who wish to pronounce thus. Undeniably it may be the true pronunciation, but the evidence that establishes the positions taken here seems somewhat fragmentary and hypothetical.

The recent visit of Paul Bourget, the French author, to this country, gives added interest to such a book as Prof. A. N. Van Daell's *Extraits Choisis des Œuvres de Paul Bourget*. It is an agreeable selection and the author's autograph approval of it is prefaced.—*Historiettes Adapted from the English* [Maynard, Merrill & Co. 20 cents], edited by P. Drieu, is for beginners, and young ones at that, in French and they will appreciate its simplicity and convenience.—Three or four German books also require comment. One is Prof. C. F. Brusie's edition of Theodor Storm's *Geschichten aus der Tonne* [Ginn & Co. 65 cents] and the other is Prof. Frank Goodrich, Ph.D.'s, edition of Gustav Freytag's *Doktor Luther* [Ginn & Co. 70 cents]. Each will facilitate the progress of any ordinary student.—Messrs. Maynard, Merrill & Co. also have sent us numbers 3 and 4 of Maynard's German Texts. One is *Bilder aus der Türkei* from Grube's *Geographische Charakterbilder*, edited by W. S. Lyon, and the other

is *Weihnachten bei Leberecht Hühnchen*, by Heinrich Seidel.

MISCELLANEOUS.

Dr. C. C. Abbott's books have made him known as exceptionally appreciative of the natural world and also exceptionally skillful in describing it so as to open his readers' eyes to what is true and enjoyable around them. His new book, *The Birds About Us* [J. B. Lippincott Co. \$2.00], is not a narrative but a work descriptive of many varieties of American birds. He goes into considerable, but never tedious, detail in regard to them and we know of no work which more successfully sets forth this knowledge in popular form. The book is illustrated freely and well and ought to have a place in every household of which any member is accustomed to notice the birds in the vicinity.—Somewhat in the same vein but more in narrative fashion Mr. J. H. Porter has described large game in his volume *Wild Beasts* [Charles Scribner's Sons. \$2.00]. He tells of the elephant, lion, leopard, panther, tiger, bear, etc., and describes many adventures and experiences in their pursuit. The book contains plenty of information as well as entertainment and is illustrated. Sportsmen old or young will like it.

Mrs. Alice Morse Earle continues to work the old colonial vein successfully. This time she has devoted herself to dress and calls her book *Costume of Colonial Times* [Charles Scribner's Sons. \$1.25]. The early part of the volume contains a descriptive history of colonial dress but about four-fifths of it is devoted to a catalogue of articles of dress each of which is described with some fullness, but no superfluity, of detail. It is remarkably complete and suggestive. Our lady readers especially will enjoy examining it and refreshing their memories as to what their grandmothers and great-grandmothers wore.—We turn from the woman of the past to the woman of the present and take up President C. F. Thwing's new work, *The College Woman* [Baker & Taylor Co. \$1.00]. It is in substantially the same vein as his former book, *Within College Walls*, in which young men were more in his mind, and it treats of educational and other conditions and problems in the practical, judicious and suggestive manner with which readers of the author's preceding books are familiar.

Dr. Goldwin Smith's views about woman—particularly in reference to the suffrage—also come out in his *Essays on Questions of the Day* [Macmillan & Co. \$2.25]. This is a new, revised edition of the book which caused some comment when it first appeared. Among its topics are Social and Industrial Revolution, The Question of Disestablishment, Woman Suffrage, The Irish Question, and Prohibition in Canada and the United States. Dr. Smith is not always the wisest guide but his positions are taken thoughtfully and deserve careful consideration and he is commendably fearless and frank.—The Messrs. Putnam's handsome and valuable historical series, *The Story of the Nations*, must now be nearly or quite complete. *The Story of Venice* [\$1.50], told by Alethea Wiel, is the latest issue. Hardly another author of them all has had more striking and interesting material to use and the result naturally is another graphic, able history, well deserving its place on the list. Like the others it is illustrated well.—*The Heroes of the Nations Series* comes

from the same house and *Cicero and the Fall of the Roman Republic* [\$1.50], by J. L. Strachan-Davidson, is the most recent addition to it. It blends scholarly and popular qualities well, the material having been studiously mastered and the style being easy and agreeable. It will afford general satisfaction.

The *Century* has described for some months successive stages of a remarkable bicycle journey by Messrs. T. G. Allen, Jr., and W. L. Sachtleben. Following Mr. Thomas Stevens's familiar example and succeeding better than he, they went around the world and the volume before us, *Across Asia on a Bicycle* [Century Co. \$1.50] narrates the Eastern portion of their trip. They were just out of college, they went less as bicyclists than as travelers and explorers, they were gone three years, having traveled more than 15,000 miles on their bicycles alone, they took more than 2,500 photographs, and had innumerable and exciting adventures. That they were able to traverse China is indeed remarkable. Their book is intensely interesting and their numerous pictures of foreign scenes increase its enjoyableness greatly. But it ought to include a map showing their route.—We regret to have to say that Frederic Masson's *Napoleon, Lover and Husband* [Merriam Co. \$2.00] is not creditable either to Napoleon or to M. Masson. It is fair that the truth about the great emperor's private morals should be studied and revealed so far as necessary to prevent his final place in history from being awarded him upon inadequate grounds. But the world did not need to be supplied with a catalogue of his mistresses or to be made acquainted with all the dirty details of his low living. No possible good can come of such a wholesale and cynical revelation and the tone of the author, who will be understood by many readers to justify licentiousness in Napoleon or any one else, is neither honorable to him nor helpful to his fellow men and women.

The *Biggle Horse Book* [Wilmer Atkinson Co. 50 cents], the first number of a proposed Biggle Farm Library, to be edited by Judge Jacob Biggle, is a terse, comprehensive, judicious, and eminently practical manual about horses and how to treat and use them. It may be carried in the pocket and it is worth the attentive study of all who have to do with horses, yet are not themselves well stocked with knowledge of that animal.—Two more numbers of the convenient and beautiful little Temple Shakespeare are *The Taming of the Shrew* and *As You Like It* [Macmillan & Co. Each 45 cents].

We had frequent occasion last winter to commend *Famous Composers and Their Works*, issued by the J. B. Millet Co. of this city. The publication was remarkably successful and the company now is issuing a companion work, *Half Hours with the Best Composers*. It is edited by Karl Klauser and Theodore Thomas has written the introduction. It will consist of thirty parts. Each part has a portrait, a biography and a list of the chief compositions of some American composer, and an opening number by him, followed by some forty pages of foreign music, but none of the compositions in *Famous Composers* will be reproduced. Each part costs fifty cents and the parts are appearing semi-monthly. The work is published by subscription and will be exceptionally valuable and rewarding. In the ten numbers already out are portraits and com-

positions of Arthur Foote, Reginald de Koven, Clayton Johns, Richard Hoffman, Ethelbert Nevin, Emil Liebling, Arthur Bird, William W. Gilchrist, Adolph M. Forrester and Margaret R. Lang, besides pages upon pages of the best foreign composers, almost every European nationality being represented.

NOTES.

—The new Boston Public Library is expected to be opened for ordinary use in about two months.

—In our recent notice of Mrs. Isabella Bird Bishop's admirable book, *Six Months in the Sandwich Islands*, we accidentally omitted its title and publisher. It is issued by G. P. Putnam's Sons and costs \$2.25.

—A valuable library about to be sold at auction is that of the late Hon. Joseph Holt, Judge Advocate General under Lincoln, Postmaster-General, etc. Messrs. C. G. Sloan & Co. of Washington, D. C., will sell it.

—A good suggestion—that of Mallarmé, the French poet, that publishers of books on which the copyrights have expired should be obliged by law to pay a small royalty to form a fund for the benefit of needy authors.

—Frederick McMonnies, whose fountain afforded so much pleasure at the World's Fair in Chicago, is to design the bronze Quadriga, or emblematic war chariot and horse, which is to surmount the Soldiers' and Sailors' Arch in Brooklyn, N. Y., at the entrance of Prospect Park.

—Dr. W. S. Tyler's *History of Amherst College* is about to be issued in a new and revised edition by subscription. It appeared first in 1871 and is the only history of the college ever published. There is to be a plain edition and an author's autograph edition numbered.

—M. Zola's latest novel, *Lourdes*, has been prohibited to Roman Catholics. This is reported to annoy him greatly inasmuch as he is a Roman Catholic himself. The prohibition will lessen its sale among some Roman Catholics and stimulate the eagerness of others to read it.

—Shelley's journal-book, his letters and those of his second wife and other papers of his have been given to the Bodleian Library at Oxford by his daughter-in-law with the provision that they shall not be copied, or even opened, for twenty years to come.

—The conversion of the catalogue of the National Library of the British Museum from writing into print is said by the *Publishers' Weekly* to be the greatest undertaking of its kind in any age or country. When begun in 1880-1, it was expected to take forty years, but now it is believed to be possible of completion in twenty, i. e., by 1900. Forty thousand new books and pamphlets are added every year. The library now contains more than 1,750,000 of them.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
"SIRS, ONLY SEVENTEEN." By Virginia F. Townsend. pp. 323. \$1.50.
BACK COUNTRY POEMS. By S. W. Foss. pp. 258. \$1.50.
I AM WELL. By C. W. Post. pp. 147. \$1.25.
A HILLTOP SUMMER. By Allyn Y. Keith. pp. 110. \$1.25.
BECAUSE I LOVE YOU. Compiled by Anna E. Mack. pp. 228. \$1.50.
MOLLIE MILLER. By Effie W. Merriman. pp. 285. \$1.25.

Houghton, Mifflin & Co. Boston.
LUOY LARCOM: LIFE, LETTERS AND DIARY. By D. D. Addison. pp. 290. \$1.25.
MASTER AND MEN. By Rev. William Burnet Wright, D. D. pp. 241. \$1.25.

Cong. S. S. & Pub. Society. Boston.
THE STORY OF THE PILGRIMS. By Rev. Morton Dexter. pp. 363. \$1.25.
ST. ROCKWELL'S LITTLE BROTHER. By Mrs. H. A. Cheever. pp. 386. \$1.50.

D. Lothrop Co. Boston.
PIOTKEE AND HER PEOPLE. By Theodora R. Jenness. pp. 306. \$1.50.

Littell & Co. Boston.
LITTELL'S LIVING AGE: APRIL TO JUNE, 1894. pp. 824. \$2.75.

Macmillan & Co. New York.
LOVE IN IDLENESS. By F. Marion Crawford. pp. 218. \$2.00.
THE USE OF LIFE. By Sir John Lubbock. pp. 316. \$1.25.
PEN DRAWING AND PEN DRAUGHTSMEN. By Joseph Pennell. pp. 461. \$15.00.
THE VAGABONDS. By Margaret L. Woods. pp. 302. \$1.50.

Harper & Bros. New York.
A LITTLE ENGLISH GALLERY. By Louise Imogen Guiney. pp. 291. \$1.00.
WIMPLES AND CRISPING PINS. By Theodore Child. pp. 209. \$2.00.
A HISTORY OF ENGLISH LITERATURE. By J. L. Robertson. pp. 394. \$1.25.

Charles Scribner's Sons. New York.
THE PILGRIM'S PROGRESS. By John Bunyan. pp. 379. \$6.00.
THE EXPOSITORY TIMES. VOL. V. Edited by Rev. James Hastings. pp. 568. \$2.50.
A SELECTION FROM THE WRITINGS OF DEAN STANLEY. Edited by Archdeacon A. S. Aglen. pp. 440. \$2.25.

G. P. Putnam's Sons. New York.
THE SKETCH-BOOK OF GEOFFREY CRAYON, GENT. By Washington Irving. Two vols. pp. 294 and 315. \$6.00.
THE LAW OF SERVICE. By J. P. Kelley. pp. 143. \$1.00.

T. Y. Crowell & Co. New York.
TARTARIN ON THE ALPS. By Alphonse Daudet. pp. 239. 75 cents.
THE VICTORY OF OUR FAITH. By Anna Robertson Brown. pp. 36. 35 cents.

James Pott & Co. New York.
THE "GENTLE-HEART" STORIES. By Barbara Yechton. 75 cents.
LOVING SERVICE STORIES. 75 cents.

American Book Co. New York.
ELEMENTARY LESSONS IN ALGEBRA. By S. B. Sabir and C. D. Lowry. pp. 128. 50 cents.
ROBINSON'S NEW INTELLECTUAL ARITHMETIC. pp. 192. 35 cents.

D. Appleton & Co. New York.
SCHOOLS AND MASTERS OF SCULPTURE. By A. G. Radcliffe. pp. 595. \$3.00.

The Baker & Taylor Co. New York.
RAMBLES THROUGH JAPAN WITHOUT A GUIDE. By Albert Leffingwell. pp. 287. \$1.50.

Fords, Howard & Hulbert. New York.
THE SISTINE MADONNA. By Rev. A. H. Bradford, D. D. pp. 41. 50 cents.

Frederick Warne & Co. New York.
ANGELS UNAWARES. By C. H. Barstow. pp. 128. 50 cents.

J. B. Lippincott Co. Philadelphia.
SKETCH BOOK OF GEOFFREY CRAYON, GENT. By Washington Irving. Two vols. pp. 263 and 274. \$4.00.

FAIRY TALES. By Hans Christian Andersen. pp. 218. \$1.50.
THE DOUBLE EMPEROR. By W. L. Clowes. pp. 238. \$1.25.

OLIVIA. By Mrs. Molesworth. pp. 311. \$1.25.
TWO GIRLS. By Amy E. Blanchard. pp. 256. \$1.25.

National Watchman Co. Washington.
THE EQUILIBRATION OF HUMAN APTITUDES. By C. O. Ward. pp. 333. \$1.25.

Cranston & Curtis. Cincinnati.
COMFORT FOR THE HEREDEAD. By W. E. McLennan. pp. 44. 25 cents.

PAPER COVERS, ETC.
Lee & Shepard. Boston.
JOY BANNER, REST BANNER, EVERY-DAY BANNER, and WHAT WILL THE VIOLETS BE? By Irene C. Jerome. 50 cents each.

Thomas Whittaker. New York.
THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER. By the author of *The Hidden Life of the Soul*. pp. 118. 25 cents.

G. P. Putnam's Sons. New York.
WINDFALL AND WATERDRIFT. By Auberon Herbert. pp. 204. 75 cents.

International News Co. New York.
THE SECRET OF A LETTER. By Gertrude Warden. pp. 290. 50 cents.

J. T. Reade. 215 Wabash Ave. Chicago.
IMMORTALITY. By Rev. Charles Caverno. pp. 22. 25 cents.

MAGAZINES.
September. AMERICAN FOLK-LORE.
October. CENTURY.—NEW ENGLAND KITCHEN.—FORTNIGHTLY.—LEND A HAND.
November. POPULAR SCIENCE.—CASSELL'S.—HARPER'S.—SCRIBNER'S.—ST. NICHOLAS.—CHAUTAUQUAN.—LIPPINCOTT'S.—MCCLELLAN'S.—ROMANCE.

BOSTON MT. HOLYOKE ALUMNÆ ASSOCIATION.

The hearts of the ninety or one hundred ladies who met at the Thorndike last Saturday must have been inspired with renewed love and zeal for their alma mater by the paper read by Dr. Henrietta E. Hooker. A clear, concise presentation of the curriculum and the work demanded in each department emphasized the present high standard of scholarship and the advance made in twenty-five years. While the courses in the languages, mathematics, literature, history and art are full, Mt. Holyoke is not surpassed in the advantages which she offers in the sciences.

A special effort is to be made by this association to secure an endowment fund, which is a most pressing need. Miss Graham of '93 made an earnest appeal for the chair of philosophy, which was warmly seconded by Miss Laura S. Watson, the president, and others.



The Love Story of a Country Minister

Who is called from
a quiet rural parish to become the

pastor of one of the most fashionable churches in New York, will begin, under the title of "A Minister of the World," in the NOVEMBER issue of

The Ladies' Home Journal

Edition 620,000 copies

10 cts. a copy; \$1.00 a year

All Dealers

The Curtis Publishing Company, Philadelphia

American Missionary Association.

A Notably Successful Annual Meeting at Lowell, Oct. 23-25. Large Attendance. Much Enthusiasm.

Seldom was the hospitality of a city more severely taxed than that of Lowell in entertaining the forty-eighth annual meeting of the association. The New England Convention of the Universalists was in session there on the same three days. The holding of the annual meetings of the Board and the Home Missionary Society in the West made this the only anniversary of our great missionary societies held in New England this year; and when to this was added the generous proffer of hospitality by the Lowell churches, and the vigorous "booming" of Secretary Gutterson's energetic advertising, it is no wonder that the meeting surpassed the usual attendance and even the usual interest.

That the great number of guests was so thoroughly and efficiently handled, and the local arrangements so admirably adapted to the needs of the occasion, was no small credit to the Lowell pastors, nor would it have been possible had it not been for the generous spirit of hearty sympathy with one another which has marked the efforts of these brother pastors for the past two years and made them so admirably supplementary to one another. They were, of course, well supported by their churches, and not a little praise is due the guests for their forbearance and patience with the necessary inconveniences incident to such an occasion.

The First Church, where the association met, had Dr. Smith Baker as its pastor a number of years, and now is led by a younger and equally energetic man, Rev. G. F. Kenngott. The good taste shown in the decorations received many favorable comments. The front of the gallery was adorned with shields representing the various States of the Union. Massachusetts was placed at the head and surmounted with flags, while the other States were so arranged as to suggest the work of the association in uniting the sundered parts of our country—Virginia corresponding to New York, Florida to Michigan, Indiana to Louisiana, and Maine to Washington.

THE START.

Mayor Pickman, who gave the address of welcome, is himself a Congregationalist and a regular attendant upon the Eliot Church, erected upon the site where the Apostle Eliot used to preach to the Indians who frequented the banks of the Merrimac. His words were far from perfunctory and indicated a thorough understanding of the work of the body he was welcoming and a hearty appreciation of its spiritual influence. President Gates responded in his apt and felicitous way. After the treasurer's report and the annual survey of the field the great convention plunged at once into the consideration of great problems and a large way of looking at them was imparted by the opening sermon of Dr. C. H. Richards, who with prophetic insight looked forward from the present to "the parliament of man the federation of the world," when it will be made apparent that there were "no waste people on the globe," but that black, red and olive races had each an essential element in the redeemed humanity of the future. Present sociological tendencies remind us that while humanity can never be saved in the bulk still Christ cannot be content until saved individuals constitute a perfect society. The only possible salvation for the South is the salvation of the colored race. Dr. Richards held the attention of his great congregation to the very close; the vigor of his thought was stimulating and it was keenly expressed, as, for instance, when he declared that the image of God in ebony was as real as that image in ivory.

THE CO-OPERATIVE SOCIETIES.

One feature of these meetings, introduced a few years ago, pleasantly impresses the audi-

ence and strengthens sympathetic interest between all branches of the missionary work of the denomination. It is the greetings extended from the other benevolent societies. Each was represented by one of its secretaries or some other official, who gave a brief sketch of his society's work, with its relation to the A. M. A. and its interest in the work of the society and the common sympathies and aims of all. The Education Society, for which Rev. W. E. Barton spoke, has aided in training some of the most efficient workers in the South and among the Indians. The Home Missionary Society, represented by Rev. Dr. Washington Choate, is doing the same work in the West and in parts of the South which the A. M. A. is doing through its churches, and their fields, as in Georgia and Alabama, sometimes touch one another, so as to require great wisdom and entire harmony between the officials of both societies. Dr. L. H. Cobb told how the Church Building Society had helped to build meeting houses and parsonages for the colored churches, thus hastening them to self-support. Dr. Judson Smith showed how the American Board had been related in the beginning to the A. M. A. The two societies have interchanged missions since then, and the mission of the Board to South China was started through the action of the Chinese in California under the care of the A. M. A. Dr. H. A. Hazen spoke of the American Congregational Association, whose library contains the most complete records to be found anywhere of the history of the denomination and the work of all our benevolent societies. Dr. G. M. Boynton told of the aid given by the Sunday school and Publishing Society in furnishing literature to the Sunday schools of the A. M. A. and in co-operating with that society through its missionaries in the South. All these addresses emphasized the fact that the work of all the societies is essentially one, and can be successful only through the cordial and intelligent support of all the others. At no time has the relation between these societies been closer or more helpful than now. The A. M. A. finds in each of them a valuable and helpful ally.

CHINESE AND INDIANS.

The report on the Chinese mission was given by Rev. A. E. Dunning. During the past year, at a cost of \$7,500, thirty-four teachers in twenty-one schools have taught 1,201 Chinese pupils, of whom 197 have ceased from worshipping idols and 173 have professed faith in Jesus Christ. All these schools are in California. The number of Chinamen in this country, now probably less than 100,000, is slowly decreasing, and the work is not likely to take on much larger proportions. But the past year the appropriations have been insufficient and ought to be increased this year at least to \$10,000. The significance of this work is not appreciated, because from its nature its results do not appear as great as they are. About 1,050 Chinamen have professed faith in Christ. Many of these have returned to their native land. At their request the American Board ten years ago opened a mission in Hong Kong, now known as the South China Mission, which the Chinese in America continue in part to sustain. It has two churches with sixty-three members and about 420 pupils in its schools. Christianity will possess that great, unwieldy, mediæval, sphinx-like nation only through individual Chinamen, in whom the spirit of Christ lives. These converts and the A. M. A. in California may be the meeting place between the two nations, which will have undreamed of effects on both, for the very points of the compass have changed in thirty years, and men now start westward to journey to the East, while commerce between

the two countries across the Pacific is increasing far beyond the anticipations of the last generation. The Chinese are physically a race with large promise. Their literature shows greater mental power than did that of Western Europe before the revival of letters in the fifteenth century. The present war between China and Japan suggests unknown possibilities of material and mental development. China needs only the water of life to make that vast desert blossom as the rose. It may be that this seemingly small work of the A. M. A. will be of great significance in introducing the gospel into China through native converts trained on American soil.

Rev. D. M. Pratt of Portland, Me., presented a report on the Indian work, supplemented by an able address. The church is called to redeem these savage tribes and to utilize their brain and brawn and genius. The problem is a definite one. We know how many Indians there are and where they are and how to reach them. Our hope is largely with their children. One of the most cruel retrenchments of the last year was that which compelled the closing of Indian schools of the society and turning away some 450 Indian children already enrolled. The refusal to accept aid from the government cut off \$22,000 from the income for this work, which the churches have failed to make good. At the one school at Santee 147 bright youths have been practically turned away for lack of money. The Indians have given generously out of their poverty. It is appalling to think of sending these boys back untaught to the huts of a degrading heathenism, and of the closing of a hospital to reinstate the medicine man in the place of the consecrated Christian physician.

These reports were followed by addresses from two missionaries to the Indians in Dakota, Rev. C. L. Hall of Fort Berthold and Miss Mary P. Lord of Standing Rock. Both related incidents of their work illustrating its character and the traits of the Indians under their care with such earnestness and vividness of description as to hold the absorbed interest of the large congregation till the hour for adjournment.

A FREE PARLIAMENT.

At a meeting of a society with such a history, connected with the most exciting periods of our national development during this century, there are always present those who desire to live over again its stirring scenes, and the opportunity to recall them was welcomed by a number in the all too brief opening half-hour of Wednesday afternoon. The venerable Father Willey, so long a missionary to the Cherokees, spoke of their Christian civilization and culture and earnestly deprecated the influence of the era predicted by President Gates, when there should be one law for white and red men alike. Rev. Q. M. Bosworth recalled the time when he taught fugitive slaves at Oberlin. Others spoke of the condition of the civilized Indians, and Gen. C. H. Howard closed the parliament with an earnest plea for larger facilities for Indian education.

SOUTHERN EDUCATIONAL WORK.

After an earnest address by Dr. J. F. Loba of Illinois, on *The Needs of the Depressed Races*, Secretary A. F. Beard read an able paper, the only one offered by the secretaries, on *Missionary Methods*, demonstrating that industrial training as really as Bible teaching is ancillary to the salvation of the colored people. The entire man must be educated for the service of Christ, and if that education is carried on with this supreme motive constantly in view it is all legitimate Christian work.

President Franklin Carter of Williams College presented an interesting report on the

educational work in the South, dwelling on the influence of the schools and higher institutions of learning among the negroes and mountain whites. The more than 100 graduates of those higher institutions are assuming positions of leadership in the communities where they live and beyond them. The thirty-six normal and graded and thirty-two common schools are sending out young men and women, not only as teachers, but into all walks of life, in homes and fields and shops and factories. Their leavening and civilizing influence among the people of their own race is constantly becoming more apparent. An earnest cry from the mountaineers of Kentucky, Tennessee and Georgia is continually heard. The American Missionary Association is the best anti-lynching, anti-feud society that could be devised. The humblest teacher among negroes and mountain whites, teaching that resentment and revenge are at the farthest remove from noble character, has done more to suppress brutal violence in our country than Miss Ida Wells could have done if she had spoken daily for a dozen years in a dozen languages to the cultured audiences of Europe. We are preparing through these schools leaders and deliverers in the crises which certainly await our beloved country.

The program was well arranged to have reports followed by addresses from men of wide experience in the departments reported on. President Carter was followed by President E. M. Cravath, who for twenty years has directed Fisk University till its graduates have gone out through the whole land, multiplying its work in scores of centers of growing influence, till many schools and colleges are indebted to that famed institution for some of their ablest teachers. Two colored men, who had already won marked success as educators, with brief addresses closed the exercises of the afternoon. They were Prof. T. F. Inboden of Georgia and Rev. J. W. Doane of Kentucky.

SOUTHERN CHURCH WORK.

Lack of employment, failure of crops, industrial oppression, mob violence and other difficulties have made the year one of uphill work, but eighteen churches with 800 members have been added to the list, and over 1,000 accessions by confession are registered in the mountain and negro churches. Revivals have been frequent and generosity is on the increase. The work among the Waldenses grows in importance, while the adaptiveness of the Congregational polity to the mountain whites is more and more evidencing itself.

With these and other facts as a basis, Dr. C. M. Lamson made a report pervaded with his own cheeriness and sounding the note for a further advance. He did not believe the blacks were going to the wall, nor ought the church to entertain the theory for a moment.

THE MORE FORMAL ORATORY.

When it was announced that political engagements would compel Governor Greenhalge to make his address in the forenoon instead of the evening, it was anticipated that the audience would be small and the address a formality, but both anticipations proved false, the morning congregation numbering nearly 1,000 persons, while the governor spoke earnestly and forcibly to the evident interest of all. But it was somewhat amusing when the audience had listened to the governor's defense of Massachusetts against the criticisms which he said Fred. Douglass was intending to bring upon the commonwealth to find the aged orator far more complimentary than critical toward the State whose history and leadership have alike been famous. Evidently the governor or some one had drawn a very hasty inference from the advance slip of Mr. Douglass's address furnished to the press by the officials of the society.

Clearly Mr. Douglass was the great attraction of the meeting and his venerable appearance, with his head of profuse white hair,

his stalwart frame, together with the suggestion of all the history wherein he had figured, from the days when he ran away from slavery pursued by bloodhounds, until the time when he was appointed marshal of the District of Columbia, made him one whom parents were eager to point out to their children as well as to see for themselves. Mr. Douglass was suffering from a severe cold and he is seventy-seven years of age, but as he warmed up with his subject there were evident the keenness of the wit and the fire of the orator's power which held spellbound the audiences of the days of anti-slavery agitation. As he declared, "While it is a great thing to be an Englishman or a German or a Frenchman, it is a greater thing to be a man, and I care nothing for the negro as a negro, but I do care for him as a man," the whole audience burst into hearty applause.

While Mr. Douglass was in this sense the lion of the occasion yet it was Dr. McKenzie who most clearly satisfied the expectations of his auditors. Not only as the great audience separated after being entranced by the power of his speech, but all the following day the delegates and visitors could be overheard at every recess expressing their admiration of Dr. McKenzie's address. Certainly the reporter is within the bounds of accuracy in saying that he overheard more than a score of times such statements as, "I have heard Dr. McKenzie many times but I never heard him speak so well before." "I have attended many conventions but I never heard so grand an address as McKenzie's," and yet it was whispered around during the early evening that the doctor was unusually weary from a stress of work and might not meet expectations.

It was a practical, sensible talk that Dr. H. A. Stimson gave, spiced with incidents with which he was personally familiar, illustrating the value of gospel work among Indians and negroes. Everything he said led up to the point of the necessity of evincing in a concrete way sympathy with the society. Dr. Lyman Abbott's address was fully up to his usual high level. It was not so much a plea for the society as for man as man and the work of the society as tributary to the building up of the kingdom of righteousness in the earth. The battle for good government in our great cities is not for this party or that party, for this or that candidate, so much as for the enthronement of right.

Among the other speakers who were heard once or twice during the sessions were Rev. James Garvie of the Santee Agency and Rev. J. E. Moorland, Rev. W. G. Olinger and Rev. E. N. Goff of Tennessee, and Rev. T. J. Bell and Rev. J. A. Herod of Alabama.

THE ENDEAVOR RALLY.

A feature worthy of special commendation was the overflow Christian Endeavor meeting held in the John Street Church. The local union of Christian Endeavorers had given up their regular meeting for the month to share in this service. The church was well filled with young people, who listened to President Gates, Mr. L. B. Moore of Alabama, a bright negro, of whom one enthusiastic delegate said that he ought to be kept at the North for the next six months in order to raise funds for the society, Miss Bella Hume, "this little woman" from New Orleans who pleads so earnestly for her beloved Central Church, Rev. E. S. Tead, Miss Mary P. Lord, who told of her work among the Indians, and Miss LaGrange, who spoke of Christian Endeavor work among the mountain whites.

THE WOMEN'S MEETING.

While delegates were attending the business meeting the women in large numbers took possession of the auditorium and for nearly three hours a running story of what is going on at the front was listened to, Miss Emerson, secretary of the Bureau of Woman's Work, skillfully guiding proceedings besides rendering the yearly account of her steward-

ship. The speakers represented different localities, and each seemed to think her own field the most promising and the most needy. The list included Miss Lord of South Dakota, Miss Parmenter of Georgia, Miss LaGrange of Tennessee, Miss Hume of New Orleans, while Mrs. G. H. Guttererson added a few words on the interblending of A. M. A. and foreign missions and Mrs. William Kincaid spoke of the relation of women's State unions to the national societies.

MATTERS OF BUSINESS.

Of late years a special committee of competent business men has examined carefully before the meeting the finances of the association. This year Hon. Franklin Fairbanks, as chairman, reported an admirably kept system of accounts, and commended the idea of a yearly examination of its business affairs. Following him Rev. D. S. Clark, D. D., spoke forcibly and eloquently on the pressing necessity of supplying the association with the sinews of war for its rapidly broadening campaigns. Every one should take hold and lift a little. Wesley's standard, "The penny a week and the shilling a quarter," if adopted by all the members of our congregations would fill the treasury.

The old board of officers was re-elected, Dr. Washington Gladden succeeding Dr. Behrends as one of the vice-presidents, the latter having accepted a position on the executive committee. A resolution was passed to the effect that every Congregational church be urged this year to make a contribution to the society, and a special committee, of which Dr. Richards is chairman, was appointed to prepare the appeal.

BOSTON MINISTERS' MEETING.

The session last Monday was devoted to reports from the work of the American Missionary Association by five of the workers, introduced by Secretary G. H. Guttererson. The Sioux Indians found an earnest champion in Miss M. P. Lord of Flying Bye's Village, N. D., who claimed that they were worthy of their tribal name, which signifies "peaceable"; uniformly quiet and gentle, never treacherous, dishonest or profane, except when provoked or demoralized by white people; hard to drive, but willingly led by those in whom they have confidence. Her words brought the blush to many a listener's cheek, and made him feel that civilization without Christianity would be no boon to the Indian. After her address, Rev. J. Garvie, a fine-looking Sioux, spoke briefly, calling himself a mediator between the Indian race and the whites.

Miss B. R. Parmenter of Thomasville, Ga., pictured the cramped, mud-plastered and often windowless cabins of the negroes, their utter lack of comfort, refinement and sometimes even of decency; and then described their transformation into Christian homes by the girls of the A. M. A. schools, who are there taught, not only religion, but the principles of housekeeping, sewing and tasteful adornment. She was followed by Prof. T. S. Inboden of Georgia, a negro, though nearly as fair as the average Yankee, who gave a vivid and amusing description of the colored preachers and their theology.

Miss K. C. LaGrange of Big Creek Gap, Tenn., presented the needs of the mountain whites, describing with mingled pathos and humor the poor, coarse food, the degradation of the women, the terrible crimes committed under the influence of excessive whisky drinking, the crude teaching and preaching; and after telling of the helpfulness of the A. M. A. school there, filled her audience with regret by stating that for lack of funds this good work had been discontinued.

After the addresses, a few moments' extra time was granted to Mr. Brooks of Chicago, who spoke on the Christian Endeavor movement for home missions.

News from the Churches

PASSING COMMENT.

The extremes of subjects for preaching and study are offered in a church in Connecticut, and both seem to take well.

The new Y. P. S. C. E. union in a Minnesota town, though it will not be known as an Endeavor union, will, we hope, be that in purpose.

The young people of churches which are in academy or college towns have special opportunities of extending their influence. A Worcester church has set a good example.

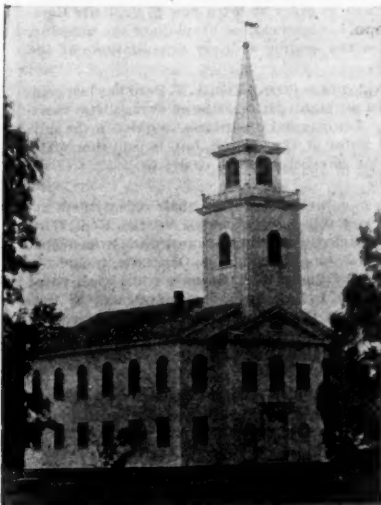
A church in New York State, which has just replaced its burned edifice by a new one, offers its case of total loss as a warning to other churches which allow their buildings to stand uninsured.

That church in New Jersey which holds a Sunday evening "restful hour" every fortnight recognizes the claims of the physical as well as of the spiritual nature. Moreover, a spiritual effect may follow.

Another convention in New York State has emphasized the need of closer relations between the churches and Endeavor Societies by inviting delegates from the latter to its sessions. There seems to be a growing realization of the necessity of greater unity in the individual churches as well as among the denominations.

We feel that we have not heard enough from the seminaries of late, and in order to get in closer touch with the students, we begin this week to give them a special place in the news columns, where occasionally, perhaps every week, they may say a word to us.

AN OLD NEW ENGLAND MEETING HOUSE.



Forty-seven of the Congregational churches in New England worship in buildings erected a hundred years or more ago. In some cases these buildings are the pride of the congregations which gather in them, but in many, if not in most instances, old buildings are used because better ones cannot be obtained.

One church, at least, is proud of its old building, for on Oct. 24 a large company gathered in East Haddam, Ct., to join with the members of the First Church in celebrating the centenary of the dedication of its house of worship. This house, solidly built with great oak rafters and beams, is plain on the outside, as was the fashion of the time. The interior is really beautiful, however. It is modeled after the interior of King's Chapel in Boston and is decorated with more than usual good taste. The only occasions on which repairs have been made to any extent during the century were when the high pulpit was cut down and the square pews changed for those of modern style, and when the pulpit was again refitted and the interior decorated. The north

side of the roof still bears the shingles which were put in place in 1794.

Among the interesting features of the celebration were the reading of Scripture from the pulpit Bible which was first used in the church and the presence among the decorations of a panel from one of the old pews on which a sketch of the church had been painted. Deacon Timothy Green of the First Church, Washington, D. C., was the presiding officer. A historical address was given by Rev. H. M. Parsons, D. D., of Toronto, formerly of Springfield and Boston, whose father was pastor in East Haddam for forty years. Briefer talks were given by two former pastors, Rev. Messrs. S. W. Robbins, J. L. Kilbon and H. M. Field, D. D., of the New York *Evangelist*, who was licensed to preach in the East Haddam meeting house, and by Rev. Messrs. E. E. Lewis, E. F. Burr, D. D., Alexander Hall and the pastors of the local Baptist and Methodist churches—Rev. Messrs. Jabez Marshall and W. C. Newell. The opportunity for social reunion was enjoyed at the tables hospitably spread by the ladies of the church, and in the capacious parlors of the parsonage. Rev. Francis Parker, the present pastor, is the eighth who has served the church during its history of 190 years. J. L. K.

THEOLOGICAL SEMINARIES.

Andover.

Dr. Lyman Abbott spoke before the Society of Inquiry last Wednesday evening. Within a few weeks Prof. G. D. Herron of Iowa College is expected to give an address. Many of the students were present at the A. M. A. meetings in Lowell, and they had a good opportunity to talk with missionaries from the field. Several members of the senior class are seriously thinking of engaging in missionary work among the mountain whites of Kentucky after graduation. The seniors have begun their class preaching under the criticism of Dr. Quint and Professor Churchill.

The Volunteer Missionary Association held its quarterly meeting in Boston, Oct. 29. It includes, besides Andover, Boston University, Lasell Seminary, Newton Theological School and Wellesley College. Mr. H. W. Webb of Andover read a paper entitled *Work for the Volunteer While He Waits*. The seminary quartet is doing good work in furnishing musical entertainments for small country churches, and thus aiding them in raising money.

Yale.

Professor Blackman's department of Christian ethics is proving popular. A large number of men have elected his course on *The Family as a Social Institution*. The work at present in the prescribed course for seniors, as well as in the elective, consists largely of brief reviews by the students of standard works, e. g., Drummond's *Ascent of Man* and Kidd's *Social Evolution*, also late French and German books such as those of Schoeffle and Gumplowicz. One student is to make a report on *New Haven as a sociological fact*. The men welcome personal investigation of this sort.

The Semitic Club, which was founded by President Harper, has been reorganized. Professors Sanders and Curtis and Dr. Creelman are actively interested in it. The meetings will be held fortnightly.—Prof. H. W. Parker gave a delightful organ recital Oct. 25 in Battell Chapel under the auspices of the Musical Society of the divinity school. During the winter Professor Parker will give a course of university lectures on the history of music.

Chicago.

Rev. Graham Taylor, formerly of Hartford, has begun two courses of lectures on *The Biblical Doctrine of the Kingdom of God* and on *Municipal Economics and City Evangelization*. His scheme of a "seminary settlement" is rapidly taking definite form. It is to be located in a ward where there is a large Scandinavian population. A building which is already admirably adapted to the purpose is to be obtained in the neighborhood of the Tabernacle Church, the pastor of which, Rev. B. F. Boller, will reside at the settlement with his family, besides a dozen seminary students and two physicians.

LOCAL CONFERENCES AND ASSOCIATIONS.

MASS.—Nearly all the churches in the Hampshire East Conference were represented at the meeting in Hadley, Oct. 16. The topics were: *Method and Work of the Holy Spirit*, *The Meaning of Christianity*, *Sunday Schools*, *The Teacher's Record in the Pulpit*, *The Sunday School and Catechetical Instruction*,

The C. S. S. and P. S. Sermons were preached by Rev. Drs. J. E. Tuttle and L. O. Brastow.

A successful meeting was held by the Berkshire North Conference in Richmond, Oct. 24. The topics were: *Regeneration*, *Work of the Laymen in Churches*, *The Greatest Need of the Church*.

A large gathering met in Haydenville at the Hampshire Conference, Oct. 25, in spite of a severe storm. The subjects were: *What the Churches Can Do to Quickening Their Religious Life*, *The Teaching of the Seminaries*, *Organizations Outside the Church*, *The Church and the Kingdom*.

ME.—The sessions of the Waldo County Conference were held in North Belfast, Oct. 18, and in Belfast, Oct. 19. Subjects were: *The Ideal Prayer Meeting*, *Citizenship from the Standpoint of the Church*, *The Pastor's Duty and Missionary Work*. The sermon was preached by Rev. R. T. Hack.

York Conference met in West Newfield. The topics were: *What Has Christianity Done for Our Country?* *The Special Needs of the Christian Church in View of Worldliness and Skepticism*, *How Can We Make Our Preaching Services More Attractive?* Sermons were preached by Rev. Messrs. G. A. Lockwood and J. S. Curtis.

At the last meeting of the Somerset County Conference in Norridgewock action was taken to rescind the vote of the June meeting, whereby it was agreed to advise the church in Solon to unite with the Methodist church of that town.

The autumnal meeting of Cumberland Conference was held in Gorham. The sermon was by Rev. David Martin. Representatives of the Maine H. M. S. gave addresses.

Cumberland North met in Auburn. The sermons were by Rev. Messrs. H. O. Thayer and Frederick Newport. Secretaries of the H. M. S. addressed the conference. The topics were: *What Constitutes Heresy?* *Is the Church Declining in Spiritual Power?*

VT.—Addison County Conference met with the young church in Leicester, Oct. 24. The sermon was by Rev. W. C. Deiting. The topic was *The Holy Spirit: A Personality and a Gift*, *The Need of Receiving the Holy Spirit for Christian Life and Work*.

N. Y.—At the fall meeting of the Susquehanna Association of New York, held in East Smithfield, Pa., each Y. P. S. C. E. connected with the churches was invited to send one delegate to the February meeting.

PA.—The Northwestern Association met in Allegheny, Oct. 16-18, with good attendance. An effort to bring together some of the self-governing open communion churches resulted in the presence of delegates from other bodies, and it is hoped that closer relations will follow. The subjects were: *New Ideas for the Old Prayer Meeting*, *Missionary Work*, *What Shall We Preach*, *Our Offer for Christian Unity*, *Our Young People*. The sermon was preached by Rev. C. A. Jones.

O.—Toledo Conference met in East Toledo, Oct. 23, 24. The topics were: *The Masses—How to Reach Them*, *Power of the Gospel to Reconcile the World*, *The Duty of the Church to Its Sunday School and Loyalty to the Church*. The missionary societies were represented by Secretaries T. Y. Gardner and William A. Duncan.

The Miami Conference met in Springfield, Oct. 23, 24. Sermons were preached by Rev. Messrs. Norman Plass and Sydney Strong. The subjects were: *Mountain Work in Kentucky*, *Open Doors for the Church*, *The Church and the Human Body*, *The Church and the Human Mind*, *The Church's Relation to Social Life*, *Missionary and Sunday School Work*.

IND.—The Northwestern Association met in East Chicago, Oct. 23, 24. Every church was represented. Prof. W. E. Chamberlain preached the sermon. Addresses were given on *The Value of Associations*, *The Church and Socialism*, *The Educational Needs of the Church*, *The Church and Education*, *The Spiritual Life of the Churches*, *What It Is to Be a Christian and the Evangelistic Mission and Methods of the Church*. The sessions were largely attended, in the evening requiring the opening of the lecture-room, and the addresses were many of them of unusual value.

The Central Association met in Indianapolis, Oct. 23, 24. The Women's Home and Foreign Missionary Societies were largely represented. Rev. James Hayes reported for the Coal Mine Mission. Rev. Dr. A. H. Bull preached the sermon. Subjects were: *The Sunday School in Relation to the Pastor*, *The Ideal Sunday School*, *The American Board's Work in Turkey*, *Walking with God*, *Christlike Passion for Souls*, *What Books Have You Found Most Helpful*, *How Can We Accomplish More the Coming Year for Christ and the Church*, and *Missionary Work in the State*.

ILL.—Springfield Association met in Illini, Oct. 23-25. The subjects were Church Finances and How Should Our Churches Secure and Employ Their Ministers. The sermon was preached by Rev. W. C. Miller.

CONGREGATIONAL CLUBS.

MASS.—The Old Colony Club met in Brockton, Oct. 22. About eighty members were present. The address was by Rev. C. A. Dickinson on The Possibilities of the Institutional Church. He described many phases of the work in which his church is engaged.

The Fall River Club observed ladies' night Oct. 22. The attendance was one of the largest in the history of the club. Colored jubilee singers added to the pleasure of the evening. Rev. Messrs. S. W. Moore and W. E. Barton were the principal speakers. The subject was Mountain Whites.

N. Y.—At the opening meeting of the Brooklyn Club Municipal Reform was discussed by Dr. John Scudder, Dr. R. R. Meredith, Mayor Schieren and Mr. Blair, president of the Republican county committee. The club adopted a minute expressing their appreciation of the character and services of Mr. E. P. Ide, who died last summer. He was secretary of the club and also superintendent of the largest Sunday school in Brooklyn.

NEW ENGLAND.

Massachusetts.

BOSTON.—The late Deacon F. D. Allen left in public bequest: To the American Board \$600, to the A. M. A. \$400, to the Massachusetts H. M. S. and the City Missionary Society of Boston \$300 each and to the Boston Children's Friend and the Boston Seamen's Friend Societies \$200 each. Provision was also made outside of his will whereby his charities may be continued.

Union. Rev. Nehemiah Boynton, D. D., concluded last Sunday evening a series of four discourses on The Gospel in Contemporaneous Literature. He took up successively President Andrews's book on wealth, Professor Drummond's Ascent of Man, Mr. Howells's Traveller from Altruria, and Sabbatier's Life of St. Francis, and showed how economist, scientist, novelist and biographer brings out and emphasizes the teachings and spirit of the gospel.

WEST ROXBURY.—South Evangelical. A unique service, commemorative of the retirement of Dr. N. G. Clark from the office of foreign secretary of the American Board, was held Oct. 21, at which the church expressed its appreciation of his presence with it. Appropriate remarks were made by the pastor, Rev. F. W. Merrick, Dr. Berry, medical missionary to Japan, and Dr. Quint, also by Deacon Wiswall and Mr. S. C. Stone, expressing the high esteem in which Dr. Clark is held by the church, of which he has long been a member. Dr. Clark responded with characteristic modesty, prefacing his remarks with the statement that he was not aware there was such a "remarkable man" in the church. At the close of the service nearly every member of the large audience felt it a privilege to take the hand of Dr. Clark and wish him many years of future usefulness.

BEVERLY.—Rev. W. B. Geoghegan, lately dismissed from the pastorate of Dane Street Church, has publicly announced his affiliation with the Unitarian Church, in which he hopes, in freedom from theological trammels, to help men "in the pursuit of the highest and holiest character." He expects to "preach as a minister of God, not as a Unitarian or an Orthodox." He has engaged to supply the pulpit of the Unitarian church for two months.

LAWRENCE.—Lawrence Street. A series of six lectures on historical and sociological subjects relating to the Bible has just been finished by Prof. W. H. Ryder. The idea is entirely new in the city, and the co-operation of the pastors and the large audiences made the course a success.

BROCKTON.—Porter. A year ago a beautiful and commodious chapel was dedicated in the eastern section of the city, where it has maintained regular Sunday and week day services and gathered a large congregation and Sunday school. The church has recently started a similar enterprise in one of the northern wards, where the work has been aided by the liberality of Mr. D. W. Field, the leading business man in that locality and an attendant at Porter Church. Through his munificence a fine chapel has been erected and presented to the church, on condition that the latter maintain therein regular public worship in accordance with the usages of a Congregational church. This it has gladly undertaken to do and has already a congregation of nearly 200 persons and a Sunday school attendance of 100. Mr. Field and his wife have done much toward furnishing the chapel in an attractive and comfortable style, and it will stand not only as a monument of

their kindly interest in the people but, it is hoped, as a rallying point for a strong church. No part of the city is growing more rapidly than that in which this new enterprise has been started.

WORCESTER.—Plymouth. A reception was recently given to the students of the Polytechnic Institute and the academy by the young people. The students present numbered about 150. An address was given by Rev. Dr. Archibald McCullagh, the pastor.—Union. Rev. F. F. Emerson has begun a series of Sunday evening discourses on Scenes and Characters in Church History.—Piedmont. Dr. Horr is giving an evening series of sermons on Roofless Houses.

MILLBURY.—Second. A large number was present at the first of the series of sermons on the Life of Christ, begun by the pastor, Rev. G. P. Eastman, last Sunday. A special musical program was given.

BRIMFIELD.—By the will of the late E. C. Marsh the church receives \$500, the income of which is to go toward the support of a minister.

Maine.

MARSHFIELD.—The Y. P. S. C. E. has been helpful in sustaining the meetings and Sunday school throughout the year. Mr. B. A. Willmott of Bangor Seminary has done earnest work.

The missionary society of Bangor Seminary, at its first meeting, listened to an address by Professor Sewall on A Living Martyr—a sketch of John G. Paton.—At Sebago Lake the church edifice has been wholly refurbished, making it neat and attractive. Repairs have also been made in New Vineyard, New Sharon, Mechanic Falls and Rumford Point.—Mr. L. B. Talbot has done missionary work among the French the past three years and there is urgent need of one to fill the place he has resigned. There are 60,000 Canadians in the State, mostly in the manufacturing centers.

New Hampshire.

FRANKLIN.—The interior of the church building has recently been renovated and beautified by a new carpet, fresh paint on the pews, an enlarged pulpit platform, a beautiful curtain before the choir gallery, and a pulpit Bible given by the young men.

Connecticut.

HADDAM.—The Connecticut Bible Society has caused a religious town census to be taken. The number of families was 975, of which 209—the largest class—declared themselves Congregationalists, the Catholics and Methodists ranking next.

WATERTOWN.—Every Sunday morning Rev. Robert Pegrum preaches a brief children's sermon previous to the regular discourse. The idea has proved successful in attracting many children to the service. The pastor has also organized a class for the study of the Greek New Testament. At the start there were eleven students.

WETHERSFIELD.—The pastorate of an earnest worker has closed by the resignation of Rev. W. H. Teel. Not only in the church, where the majority of members express regret at his departure after six years, but in the community his presence will be greatly missed. As a member of the school board and a zealous worker in temperance and reform movements he occupied an important position. Resolutions of regard and esteem were passed by the church.

GOSHEN.—The church edifice was rededicated Oct. 25. Rev. A. G. Hibbard, the pastor, preached the sermon and the prayer was by Rev. Arthur Goodenough. A collection of \$275 was taken to pay for the tower clock.

MIDDLE STATES.

New York.

HOPKINTON.—The new edifice, taking the place of the building which was burned two years ago, was dedicated Oct. 24. The sermon was by Rev. G. H. Hancock and the dedicatory prayer by Secretary Ethan Curtis. The new edifice cost about \$5,000. This is one of the back-country churches and its new pastor is Rev. Frederic Hasselid.

NORWICH.—During the pastorate of Rev. W. M. Scudder, nearly four years, marked progress has been made in the material and spiritual welfare of the church. The Scudder Memorial Mission has been established and \$500 a year voted by the church for its support. A large accumulation of debts has been cleared, \$5,000 paid for a parsonage and \$1,000 expended in repairs and improvements during last summer. The work accomplished by women and the Sunday evening club has been especially commendable.

BROOKLYN.—Central. Bethesda Branch has been holding union meetings with the Beecher Memorial Church while its own building was undergoing repairs. The seating capacity of the house has been enlarged and new furnishings have been added. The Sunday school suffered a severe loss during the

summer by the death of Mr. Earle, the teacher of the men's Bible class, the attendance at which often exceeded 100.—Bushwick Ave. Rev. C. W. King, in a recent sermon on A Forward Movement, advocated that on account of the lack of room two morning services be held at the same time, one in the main auditorium and the other in the Sunday school room.

New Jersey.

UPPER MONTCLAIR.—At the installation of Rev. H. S. Bliss a pleasant feature was the supper, with speeches at the close. Dr. A. H. Bradford presided and Mrs. H. W. Beecher honored the occasion with her presence. In the principal address Dr. Lyman Abbott spoke feelingly of the loss of Plymouth Church, Brooklyn, in the departure of Mr. Bliss. The church starts out with great promise under its new leadership. Mrs. Bird, one of its members, who for several years has conducted a mission in the Bowery, New York, is meeting with great success. Several hundred men meet her every Sunday and recently ten came forward for prayers.

BOUND BROOK.—In place of the Sunday evening service once in two weeks a "restful hour" is occupied simply by quiet selections on the organ. At the first service the church was full. The new organ adds much to the attractiveness of the meeting.

Pennsylvania.

DELTA.—Dedication services took place Oct. 20. The new building has a commanding site. Superintendent T. W. Jones and others gave addresses. Rev. John Cadwalader is pastor.

THE SOUTH.

Maryland.

BALTIMORE.—The Lawrence Memorial Settlement, in the tenements where the late Dr. E. A. Lawrence began the work, is now supported by the First Church and students of Johns Hopkins University.

THE INTERIOR.

Ohio.

CLEVELAND.—Olivel has received a gift of a communion service with individual cups from Rev. J. G. Thomas of Lima, the inventor.—Grace. Rev. J. H. Hull, who joined the Cleveland Grays a year ago in order to learn how to drill his Boys' Brigade, has been elected chaplain of the company, one of the leading military organizations of the State.

MARIETTA.—First. Rev. A. T. Reed has just completed an eight days' series of evangelistic meetings. The original design was to quicken the spiritual pulse of the church, but in addition many persons have expressed a desire to become Christians.

Seven churches celebrate their seventy-fifth anniversary this year—Brooklyn Village, Kent, Kirtland, Fitchville, Medina, Sandusky and Brownhelm. The exercises at Fitchville, Oct. 13-15, included a sermon by Rev. Albert Bowers, a historical paper by Rev. D. L. Leonard and reminiscences by Rev. O. Burgess. This church, which has been reduced so low as to have only four male members, is now prospering under the inspiring pastorate of Rev. G. W. Wells.

The church in Cuyahoga Falls secures a new parsonage by the will of the late Miss Eleanor Eadie.

Harper's Magazine

Published in 1894 the
greatest English serial
and the greatest American
serial of the year.

It will sustain its record

Published by
HARPER & BROTHERS, New York

The Welsh American Church in Cyclone is rebuilding its house of worship.—The Arlington Street Church in Akron dedicated its new edifice Sept. 30.—Plymouth Church, Chillicothe, has secured a lot on which to build a new house.

Illinois.

BELVIDERE.—Preparatory to the recognition of the new church, Rev. H. S. Wannamaker visited 1,000 families in five days, in the southern side of the city, where there is a population of 4,000 people. The whole town has a population of over 7,000.

OAK PARK.—Rev. H. N. Hoyt, D.D., for eight years pastor but recently dismissed by council, was cordially commended to the church in Sacramento, Cal., whither he goes at once. The church he leaves is one of the strong churches of the country, and with the growth of the suburb is certain to increase in power. It has long been noted for its benevolence and aggressiveness.

Indiana.

WHITING.—The corner stone of the new meeting-house was laid Oct. 18. Rev. L. A. Townsend is pastor. There was a large gathering of people, and the various organizations connected with the church and neighboring pastors assisted in the ceremony. It is hoped to complete the building this season. It will be of brick with white trimmings, forty-eight feet by sixty-five. The cost, including the lot, will be about \$8,000.

TERRE HAUTE.—The Chapman meetings have been successful in reaching large numbers of people, especially among the laboring classes. The tent, which seats 3,000 people, was full at every meeting and often overflowed. Dr. J. H. Crum of the First Church was chairman of the executive committee. Thirteen churches, large and small, united in the services, and the members were much benefited. The First Church already has thirty applicants for membership.

Michigan.

DETROIT.—*Plymouth.* In the interests of institutional church work and applied Christianity a convention has been arranged for the workers in all parts of the country who represent these movements. Ministers of all denominations will attend, and Prof. G. D. Herron, D.D., will preside. Some of the speakers are Rev. Profs. G. D. Herron, E. W. Bemis, J. R. Commons and Rev. Messrs. William Knight, T. C. Hall, C. A. Dickinson, J. L. Scudder, D.D., and W. E. C. Wright, D.D. The sessions will be held Thanksgiving week, Nov. 25-Dec. 2.

WAYNE.—Rev. I. N. Aldrich serves a joint pastorate over this and the Presbyterian church in East Nankin, seven miles distant, preaching morning and evening in the former and in the afternoon at the latter. During his service of one year he has conducted a revival service in each church, without the aid of an evangelist, and thirty-four new members have been received in Wayne and forty in East Nankin. A convenient meeting house, costing \$2,000, has been finished by the Presbyterians and recently dedicated. Another series of revival meetings has just closed in Wayne, in which the pastor was assisted by Evangelist H. F. Sayles. Fifteen persons were received to membership. The Endeavor Societies have increased to 100 members in Wayne and fifty in East Nankin.

THE WEST.

Missouri.

KANSAS CITY.—*Clyde.* The Sunday evening club describes in its *Clyde Life* the success of the recent rally Sunday. A new impetus was given to the church, Sunday school and Endeavor Society in preparation for fall work.

Minnesota.

MAZEPPA AND ZUMBRO FALLS.—Rev. Q. C. Todd has been engaged the past three weeks in special gospel services, assisted by H. G. Smead of Chicago. Church members have been greatly strengthened and not a few persons have professed conversion.

BENSON.—During the two years' pastorate of Rev. W. F. Trussell an embarrassing debt has been paid, the church and parsonage repaired and the spiritual life quickened. He removes to Minneapolis to study at the State University.

DOUGLAS.—The church building was moved a few months ago to a central location. It has also been renovated and is supplied for a portion of the time by Rev. W. M. Jenkins of Elk River.

MINNEAPOLIS.—An effort is being made to increase the attendance at Sunday evening services. *Plymouth* recently had a congregation of 800 persons, Dr. Wells speaking upon Good Citizenship. A quartet with chorus choir is maintained.—*First* has also increased its attendance, holding a monthly meeting in the interest of good citizenship, at which laymen have spoken.—*Lyndale* has organized a Young Men's Club, who direct the evening service,

and under the present pastor the evening congregations have been large.

NORTH MINNEAPOLIS.—Union revival services have been held, four churches of different denominations uniting, and Mr. G. W. Willis, the Quaker evangelist from Cleveland, O., assisting. As a result there have been a number of professed conversions. Mr. Willis has been invited to continue the work among churches in different parts of the State.

MONTEVIDEO.—The Epworth League of the Methodist church and the Endeavor Societies of the Congregational and Baptist churches have united for a union meeting once in two weeks. Some discussion occurred over a name for the union, the Methodists absolutely refusing to join if the Christian Endeavor name was used. Finally an agreement was reached and the united band is known as the Young People's Society of Christian Effort.

Montana.

BILLINGS.—Home missionary rally day was held Oct. 14. Superintendent Bell presented the needs of the State and contributions to the C. H. M. S. were taken amounting to \$51. A Sunday school was also organized at a point five miles west. Rev. P. B. Jackson, pastor in Billings, will hold occasional services there.

A new field is to be opened in the Yellowstone Valley by the C. H. M. S. Rev. Joseph Pope, who for two years has been pastor in Big Timber, resigns to take charge of it. His people part with him with great reluctance, but, in view of his special qualifications for the work on the new field, they have accepted his resignation and extended a call to Rev. W. J. Hannah of Davison, Mich. Mr. Pope's new parish, the most of which until recently has been an Indian reservation, has an area nearly equal to the State of Rhode Island.

PACIFIC COAST.

California.

VENTURA.—At the annual union meeting of the women's organizations for home and foreign missions in Southern California resolutions were passed, relative to the treatment by the pastor and members of the church in Fresno of the Armenian members of the congregation. Their action was condemned as "un-American and un-Congregational," and a protest was presented against it. In response to a copy sent to the association of Southern California, resolutions were passed setting forth the spirit of Congregational fellowship and declaring its unwillingness to extend fellowship to a church or pastor persistently acting against this principle.

Oregon.

ASHLAND.—Rev. E. P. Childs, who has recently begun work here, has taken a strong stand against the liquor interests from the first and has stirred up the community considerably.

CONDON.—Rev. Edward Curran has been working a year amid much discouragement. Good crops in that vicinity and somewhat improved business make the outlook brighter. He is forty miles from a brother minister.

SALEM.—Rev. W. C. Kantner, D.D., began his work, Oct. 1. Large congregations have greeted him thus far. The church and pastor are facing the future with hopeful hearts.

PORTLAND.—Rev. R. A. Rowley, who for nearly two years has been Sunday school missionary in Washington, has recently been elected superintendent of the C. S. S. and P. S. in this State, in place of

Rev. C. H. Curtis, who resigned. Mr. Rowley began his labors Oct. 8, with his headquarters in this city.

Rev. E. P. Hughes is serving the churches at Hubbard, Elliott Prairie and Smyrna in a much needed work in a field of about fifty miles circuit.

Washington.

MARYSVILLE.—A new church has been started in the midst of good opportunities. The services are well attended by interested congregations. The one lack in the meetings is caused by the absence of singing-books. The pastor, Rev. Richard Bushell, asks for gospel song-books of any number.

BLACK DIAMOND.—The former members of this church, which was disbanded a few weeks ago, are now rallying in a new organization with a new name.

PORT GAMBLE.—Rev. William Butler, who was dismissed by council Oct. 12, received hearty commendation for the work of the past and recommendation to the confidence of the churches. He has made a good record during his pastorate of three years. He expects to go to California.

BLAINE.—The Congregational and Presbyterian churches are to unite their congregations for worship, still maintaining their separate organizations. Rev. C. T. Whittlesey will probably take charge of the work for one year.

SEATTLE.—*Taylor.* An addition to the church building is a necessity for the accommodation of the Sunday school. A class of sixty-five children has been moved into the parlors of the parsonage and still needs more room.

SUNNYSIDE church is gaining strength by the immigration of many families. It is located in a district just opened to cultivation by a large irrigating ditch.

My Wife's Nerves

Are weak and she suffers terribly from nervousness, headache and loss of sleep. Such is the testimony of many a man. The poor, tired woman is suffering from impure and impoverished blood. Her food does not digest. She is living on her nerves, because her strength is gone. Her nerves and muscles

Need Strengthening

By the use of Hood's Sarsaparilla which makes pure, rich blood, creates an appetite, and gives tone to all the organs of the body. This is not what we say, it is what Hood's Sarsaparilla does. "My wife began taking Hood's Sarsaparilla about three months ago. She has been in poor health for 15 years. Hood's is doing her good. Her appetite is better, she looks better and there has been improvement in every way." J. W. ROBERSON, Greenfield, Tenn.

Hood's Sarsaparilla
Be sure to get
Hood's. **Cures**

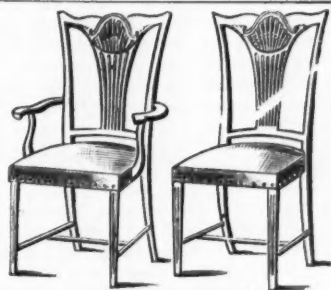
Hood's Pills are the best after-dinner Pills, assist digestion, prevent constipation.

XVIIIth CENTURY.

The dining-room in the average Boston house is small. Now it is impossible to find any furniture for a small room that will look so well as that in the style of the XVIIIth Century.

It has simple, but very dignified lines; little enrichment, but great comfort. It is never structurally weak; our ancestors had the Britisher's love for plenty of timber. Best of all it is the most inexpensive of all furniture to purchase.

Take the case of these dining chairs. They are extremely comfortable, being specially designed with concave backs that exactly fit the reclining body and support it firmly. The seats are leather covered and studded with large brass nails. The frame is richly carved. It is one of the finest of the old 18th Century models.



PAINE'S FURNITURE CO.,

48 CANAL STREET,

{ NEAR UNION R. R. STATION.

BOSTON.

THE BUSINESS OUTLOOK.

The fall trade and movement of goods, perhaps the largest of any season, usually reaches its maximum early in October. We are now feeling the seasonable contraction of business incident to the passing of October, and among business men the buoyancy of view of the trade outlook, which was so noticeable during September, is giving place to a more sober estimate of the winter's business. There is still no reason to change the opinion that, on the average, manufactures and commerce will be slightly larger in volume and more profitable than in the winter of 1893-94—perhaps a gain of five to ten per cent. But the more sanguine may be disappointed.

A prominent dry goods jobber tells the writer that his business since July has been steadily better than in 1893 and by increasing ratios, as far as volume of merchandise handled is concerned, but that his books show little or no gain in values, because the average prices of his goods have shrunk so largely. Such is doubtless the case in about every branch of trade. Prices are very low for wheat, cotton, iron, wool and most of the great staple articles. In comparing the business of this year with that of former years values of today will, of course, show poorly, assuming quantities to be the same.

Money is cheaper than ever, if interest rates are accepted as a measure of cheapness. The Boston banks, in their clearing house loans, have been trying to maintain a two per cent. rate, but are forced to abandon the attempt and one per cent. again rules. Call loans go at one and a half and three per cent. In New York brokers borrow on call at one-half per cent., a rate which even the London market seldom, if ever, has shown.

The woolen mills are fairly busy, but are very conservatively working almost solely on orders. They are very small buyers of wool, and the owners evidently do not feel sure as yet of their hold on the market after the new tariff takes effect on Jan. 1. Along with the activity of these mills there are reports of one or two partial restorations of wages from the bottom level.

The Fall River mill strike is defeated in fact, if not admittedly. The chances are strong that operatives will accept a reduction of wages as proposed by the treasurers. The operatives have no alternative but extreme suffering. The print cloth market is firm and at a fair figure considering the lower price of the raw material of the business—cotton.

The stock markets have been relieved by a sharp raid, presumably by the "bears," on the stocks of the leading anthracite coal carriers. The stocks of the Delaware, Lackawanna & Western, the Delaware & Hudson and the Central Railroad of New Jersey have been the objects of attack and a share commands from six to ten dollars less than heretofore. The ostensible cause of the raid is the low price of coal (one dollar a ton lower than a year ago) and the demoralized condition of the producing end of the industry. The production is very large and, while visible stocks are not excessive, the slack demand from mills and sheer inability of the masses to buy as freely as they might wish are, with some reason, counted on to cause further cutting of prices.

The rubber factories here in New England are quite busy. One of the largest of them has turned out up to Oct. 1 as much goods as in all of the year 1893, and sold them, and is well behind orders in one branch of its manufactures. This business is being done at good profits, too, the United States Rubber Co. and the Boston Rubber Shoe Co. practically controlling the entire trade of the country in their lines and holding prices very firmly at profitable levels.

The November elections are by some relied on to stimulate business. For a day or two, perhaps, a sweeping Republican victory might cause a sentimental advance in prices here and there. Wool might rise on the hope that

a return of Republicans to power would mean, sooner or later, a restoration of the duty on wool. Cooler heads, though, think that the chief significance of the elections is to be looked for in the development of strength or weakness of the advocates of more and cheaper money, that the country has turned its face toward a lower and a declining tariff and that no great reaction on that point is likely.

ONE HUNDRED YEARS OLD.—It is surprising how strongly the appearance of a dining-room is decided by the chairs it contains. The old, antique frames of the eighteenth century give to the most commonplace room an almost baronial character. Some of these fine old chairs of the model of 1775 are advertised today in another column of this paper by Paine's Furniture Co. They are offered at surprisingly low prices. It is a great opportunity for some purchaser.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

Financial.

"ACCIDENTS WILL HAPPEN"—
TO YOU? WHY NOT?

THE

Preferred Accident Ins. Co.

Originated the popular "LIFE INDEMNITY POLICY" giving the beneficiary \$12,000 death benefit and \$10 per week during life for a trifle more than the ordinary policies issued by other companies.

Is strong financially, and writes more insurance, of the preferred class only, at lower premiums than any other accident insurance company in the world!

Other liberal policies, \$12, \$20 and \$50 a year.

PHINEAS C. LOUNSBURY, President.
KIMBALL C. ATWOOD, Secretary.

256 and 257 Broadway, New York.

Your Money Matters

are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

The Provident

Trust Co. 45 Milk Street, Boston, Mass.
Please mention the *Congregationalist*.

The large circle is the size of a Silver Dollar. The small circle that of a Gold Dollar.

Which would YOU choose? The Gold Dollar or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

Frellgh's Tonic, A Phosphorized Cerebro-Spinant,
For the
Brain & Nerves
is the Gold Dollar; small bottle, small dose,—only 5 to 10 drops—**But Concentrated,**

Prompt, Powerful.

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet,

"How to Get a Free Sample," to the Sole Agents,

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Financial.

8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

7% PRINCIPAL AND INTEREST GUARANTEED

By Bonds deposited with a Trustee. Sums of \$100 and upwards received. **BUFFALO SAVINGS AND LOAN ASS'N,** 134 E. Swan St., Buffalo, N. Y. **GEORGE WADSWORTH, Pres. JOSIAH JEWETT, Treas.**

FREEMAN A. SMITH

Offers to Investors at par and interest

5-10 YEAR DEBENTURE BONDS

—OF THE—

Iowa Loan & Trust Co.,

Des Moines, Ia., Incorporated 1872.

They are in sums of \$200, \$300, \$500 and \$1,000 each, and bear interest at 3 per cent., payable semi-annually. They are amply secured by

FIRST MORTGAGES

on Improved Real Estate, confined to a territory in which this company has been doing business for 22 years, so that the officers have acquired by experience a good knowledge of the value of land. This, with the capital (\$500,000) and surplus (\$303,000) of the Company, makes these Bonds among the very safest of investment securities, and I confidently recommend them as such. **Correspondence Solicited.**

Office, 31 Milk Street, Boston, Mass.

•CHEQUES•

OF THE CHEQUE BANK OF LONDON, issued for over 30 years, give TRAVELLERS the advantage of their OWN BANK ACCOUNT, in Cheques from £1 upward, that are cashed EVERYWHERE by 5,000 Agents, and by HOTELS, SHOPS, STEAMSHIP and RAILROAD COS. Time and money saved. Send for Circular. **FREDERICK W. PERRY,** Gen'l Agent, 2 Wall St., New York

LOMBARD

AND OTHER
Western Mortgages
Bought for Cash.
CHARLES E. GIBSON,
45 Milk Street, . . BOSTON, MASS.

8% FIRST GOLD MORTGAGES City and Farm Loans
Send for References. **HIGHEST SAFE INTEREST**
Address, **TACOMA INVESTMENT CO., TACOMA, WASH.**

WEEKLY REGISTER.

Calls.

BACON, Edward E., Westbrook, Me., to Old Saybrook, Ct.
 BARR, Thomas E., to the permanent pastorate in Kalama, Mich., where he has been supplying.
 BELL, Thom s South Dartmouth, Mass., to Plymouth Ch., Scranton, Pa. Accepts.
 BOSWORTH, Edward L., Oberlin Seminary, to assistant pastorate, First Ch., Oberlin, O. Accepts, with privilege of continuing his studies at the seminary.
 BUMSTEAD, Miss Mary G., to Highland Lake, Col.
 BUSH, Frederick W., Bancroft, Mich., to Kendall. Accepts, and has begun work.
 CHILDS, Edward P., formerly of Anita, Io., to Ashland, Ore. Accepts.
 CONARD, William J., Mankato, Minn., to Ellsworth, Ash Creek and Kanaranz. Accepts.
 COOPER, Thomas, Plymouth, Eng., to supply in Helena, Mont., for three months.
 DAVIES, Richard R., formerly of Sandusky, O., to Ashland, O., and Meadville, Pa. Accepts the latter, to begin Nov. 1.
 DAVIS, Albert P., Boston, Mass., accepts call to Wakefield.
 DOYLE, Amos A., New Rockford, N. D., to Brooklyn Ch., Seattle, Wn. Accepts.
 EVANS, Walter A., formerly of La Grange, Ill., to Maplewood, Mass. Accepts, with the privilege of studying at Boston University.
 FISHER, Herman P., Ortonville, Minn., to Milbank, S. D.
 FRANCE, Parvin M., to continue in Lyndon, Ill. Declines, and accepts call to Metropolis City.
 HACK, Rollin T., Belfast, Me., to Second Parish Ch., Portland.
 HACKER, Claude (layman), to Moorland, Io., for three months, with view to settlement.
 HANNAH, W. J., Davison, Mich., to Big Timber, Mont.
 HARTWELL, Minot S., Chicago, Ill., to Presbyterian Ch., South Boston, Mass.
 HERSHNER, John L., Portland, Ore., to Hood River.
 HERTEL, Arthur F., to permanent pastorate in Bunker Hill, Ill., where he has been supplying. Accepts.
 HILL, James L., Salem, Mass., to Barre, Vt.
 HUGHES, E. F., to Hubbard, Ore.
 LYMAN, William A., Forestville Ch., Chicago, Ill., accepts call to Pierre, S. D.
 MARKSLAND, John, Susquehanna, Pa., to First Ch., Franklin, N. Y. Accepts.
 MILLER, Thomas C., to Woodbridge, N. J. Accepts, and has begun work.
 PENROSE, Stephen B. L., Dayton, Wn., accepts call to the presidency of Whitman College, Ore.
 REMELE, William A., Middlebury, Vt., to Weybridge for six months. Accepts, and has begun work.
 ROCK, Adam, Hawley Memorial Ch., Blue Ridge, Pa., to Fifth Ch., Washington, D. C. Accepts.
 RICHARDSON, Frank H., Onarga, Ill., to Roberts. Accepts.
 ROBERT, Joseph T., Victor, Io., to Angola, Ind. Accepts, to begin at once.
 SEWALL, Oliver D., formerly of Strong, Me., to Wilton, not to Skowhegan, as announced.
 SHEAR, A. Lincoln, Sound Beach, Ct., to Chester, N. J. Accepts, to begin Nov. 1.
 SHEPARD, Herman T., Black Diamond, Wn., to supply for three months in Butte, Mont.
 SMITH, L. Adams, Oberon, N. D., to Christopher, Wn. Accepts.
 SLYFIELD, Frederick A., Camp Memorial Ch., New York City, N. Y., accepts call to Brightwood, Ind.
 SYLVESTER, J. Walter, to the permanent pastorate South Broadway Ch., Denver, Col.
 TROWER, William G., Brownton, Minn., accepts call to Hutchinson.

Ordinations and Installations.

BARNES, Clifford W., o. Sedgwick Ch., Chicago, Ill., Oct. 21. Parts, Dr. Simeon Gilbert, Prof. Graham Taylor, D. D., Rev. A. H. Armstrong, Dr. J. G. Johnson.
 DOUGLASS, H. Paul, o. Manson, Io., Oct. 22. Sermon, Pres. G. A. Gates, D. D.; other parts, Rev. Messrs. T. O. Douglass, D. D., Arthur Weatherly, W. L. Ferris, C. P. Boardman.
 HUNT, Emerson L., o. and i. Scotland Ch., Bridgewater, Mass., Oct. 24. Sermon, Dr. W. H. Bolster; other parts, Rev. Messrs. F. H. Palmer, J. L. Wildes, E. S. Porter, E. M. Kennison.
 JONES, Hugh W., o. Deon, Io., Oct. 18. Sermon, Rev. T. O. Douglass, D. D.; other parts, Rev. Messrs. J. C. Ablett, W. B. Pinkerton, J. M. Cummings.
 McDONALD, Alexander P., o. Pullman, Wn., Oct. 23. Sermon, Rev. T. W. Walters; other parts, Rev. Messrs. W. C. Fowler, H. P. James.
 SATHER, B. B., o. East Greenwich, R. I., Oct. 22. Parts, Rev. Messrs. E. C. Moore, D. D., F. H. Adams.

Resignations.

BOYD, Herbert W., South Amherst, Mass., to accept call to First Ch., Hartford, Vt.
 FREEMAN, George E., Bar Harbor, Me., to take effect Nov. 16.
 IRELAND, Edwys S., Jonesport, Me.
 JONES, Edward I., Plymouth Ch., Newark, O., after a fifteen years' pastorate.
 OWEN, Richard, Cherryfield, Me., to take effect Nov. 1.
 POLINE, Daniel Y., Independence, Ore.
 POPE, Joseph, Big Timber, Mont.
 SARGENT, Roger M., West Hawley, Mass., to remove to St. Louis, Mo.
 SCHOPPE, W. Gleason, Helena, Mont.

Dismissions.

BUTLER, William, Port Gamble, Wn., Oct. 12.
 HOYT, Henry N., Oak Park, Ill., Oct. 23.

Churches Organized.

BEVIDERE, Ill., recognized Oct. 18. Twenty-two members.
 BURDETTE, S. D., Church of Christ, Oct. 24. Twenty members.
 DICKENS, Io., Oct. 14. Twenty-nine members.

Miscellaneous.

BAYLEY, Frank T., and wife, Denver, Col., at a reception given them on their silver wedding, received a tray bearing \$285 in silver and a solid silver service.
 BEINK, Lee A., Bowdler, S. D., was recently called to Iowa, on account of the death of his daughter.
 DOANE, Rev. Mr., left Shrewsbury, Mass., Oct. 8, to take charge of the church in Dayton, Wn.
 FARRIN, Merrit A., Fairhaven, Ct., has gone to Bangor Seminary to study theology.
 SHUART, B. E., formerly pastor in Billings, Mont., has removed to Oberlin, O., to act as assistant in the First Presbyterian Ch.
 SMITH, Samuel G., St. Paul, Minn., has returned from a four months' trip abroad. He was given a reception recently by his church.

ACCIDENT insurance is a necessity to travelers and to stay-at-homes. Good insurance at lowest practicable rates is what everybody is looking for. In this connection the claims of the Preferred Accident Insurance Co., set forth in our advertising columns this week, will interest our readers.

International Fur Company

397 45 Summer St.,
 Adjoining C. F. Hovey & Co. BOSTON.

We invite inspection and comparison of our Large Stock of Selected

Alaska Seal Garments,

COMPRISING

JACKETS, with Extra Large French Sleeves and Prince Albert Coat Back, in 30 in., 33 in., 36 in., 40 in., and 45-in. Lengths.

CAPES, 24 in. to 40 in. in length, with 90 in. to 150-in. sweep.

ALSO,

American Sable, Hudson Bay and Russian Sable, Black Marten, Persian and Moiré Astrakhan Capes.

A large assortment of **F. F. Electric Seal Capes** of high-grade of workmanship.

Orders for **Remodelling Fur Garments** should be placed at once, to avoid delays later in the season.

Cloth Garments & Capes

From the leading Parisian, Berlin and New York Makers.

Tailor-made Costumes and Gowns a Specialty.

International Fur Company

397 45 Summer St.,
 Adjoining C. F. Hovey & Co. BOSTON.

THE ONLY FAULT found with the Shawknit Half-Hose

IS FOUND BY THE DEALER THAT SAYS "THEY WEAR TOO LONG." THEIR UNEQUALLED DURABILITY IS NOT DUE TO GOOD MATERIAL AND WORKMANSHIP ONLY, BUT ALSO TO

PERFECTION OF FIT.

None genuine unless stamped *Shawknit* on the toe.

Send for Descriptive Price-List.

SHAW STOCKING CO., LOWELL, MASS.

"CHAUTAUQUA" RECLINING CHAIR FREE "WITH A COMBINATION BOX OF 'SWEET HOME' SOAP"

IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER BACK. THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST - \$10.00! YOU GET ALL FOR \$10.00.

WE WILL SEND BOX AND CHAIR ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

See Congregationalist, Sept. 27. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.



ADDITIONS TO THE CHURCHES.

	Conf.	Tot.	Conf.	Tot.
ALABAMA.				
Courtland,	25	25	Grand Rapids, Plym-	4
Oak Hill, Millville,	20	20	outh,	5
Santa Monica,	4	7	South Memorial,	3
Union Grove,	25	25	Greenville,	3
Whittier,	26	26	Kalamazoo,	3
			Lake Linden,	2
			Saugatuck,	6
CALIFORNIA.				
Lemon Grove,	12	12	NEBRASKA.	
San Francisco, Plym-	4	7	Cowles,	3
outh,			Lincoln, Vine Street,	3
ILLINOIS.				
Albion,	11	11	NEW YORK.	
Chicago, California	12	12	Berkshire,	2
Ave.,	12	12	Buffalo, Fitch Memo-	4
University,	27	27	rial,	13
West Pullman,	2	7	Conewango Valley,	7
Danvers,	5	10	East Bloomfield,	6
Earlville,	2	7	New York City, Pil-	9
Onelda,	7	9	grim,	5
Plainfield,	4	4	NORTH DAKOTA.	
			Dexter,	3
			Geneseo,	9
INDIANA.				
Amboy,	5	11	OHIO.	
Fort Wayne, Plym-	3	5	Cleveland, East Mad-	8
outh,	5	7	ison Ave.,	8
South,	9	9	Houma Ave.,	2
Fremont,	9	9	Pilgrim,	4
Indianapolis, May-	2	4	Trinity,	6
flower,	12	15	Eastville,	3
Pilgrim,			Lenox,	3
			Medina,	3
IOWA.				
Des Moines, Moriah,	7	7	Rootstown,	3
Pilgrim,	8	8	OREGON.	
Grand River,	9	9	Ashland,	3
Iowa City,	15	15	Salem,	4
Laddsdale,	16	16	SOUTH DAKOTA.	
Red Oak, South Side,	3	4	Beresford,	1
Rock Rapids,			Custer City,	5
			Vermillion, Scandina-	3
KANSAS.				
Fowler,	6	6	viua,	3
Garnet,	8	11	Webster,	3
Severy,	6	6	WISCONSIN.	
			Fox Lake,	9
MAINE.				
Carritunk,	8	8	Union Grove,	5
Mechanic Falls,	4	4	OTHER CHURCHES.	
Monmouth,	9	10	Baxley, Ga.,	7
Princeton,	3	3	Deer Lodge, Tenn.,	10
			Moorhead, N. C.,	5
MASSACHUSETTS.				
Dreont,	7	11	Newark, Okl.,	2
Fall River, Broad-	3	3	Ridgway, Pa., First,	6
way,	12	12	Snohomish, Wn.,	2
French,	9	11	Somers, Ct.,	12
Groveland,			Toronto, Can., Bond	3
			St.,	29
MICHIGAN.				
Clarksville,	5	7	Wadena, Minn.,	29
Grand Rapids, First,	7	17	Churches with two or	56
			less,	
Total: Conf., 389; Tot., 748				
Total since Jan. 1, Conf., 14,772; Tot., 27,013.				

Marriages.

DAVIS-HOLMES-In Pittsburg, Pa., Oct. 23, by Rev. P. B. Davis of Dorchester, father of the groom, Arthur V. Davis and Florence L. Holmes, both of Pittsburg.

TRACY-BLAKESLEE-In Brookline, Oct. 23, by the bride's father, Rev. Erastus Blakeslee, assisted by Rev. Reuben Thomas, D. D., John Clayton Tracy of New Haven, Ct., and Elizabeth Mary Blakeslee.

Deaths.

HARVEY-In San Francisco, Cal., suddenly, Oct. 21, Rev. Charles A. Harvey, D. D., aged 70 yrs. He was formerly pastor of the First Church, Middletown, N. Y., and later an associate in Howard University, Washington, D. C.

WOODBIDGE-In Chicago, Oct. 28, Mrs. Mary A. Woodbridge, the eminent temperance worker and recording secretary of the National W. C. T. U.

"The Congregationalist"

* SERVICES. *

THE SECOND SERIES begins with a set of six services (to be published semi-monthly), the general theme of which will be *The I Am's of Jesus*. The first, No. 21 of the Services, ready November 13, 1894.

Harvest Home Service

No. 1, 1st Series, Service of Thanksgiving is perfectly adapted for the use of churches proposing to hold a Harvest Home Service in which it is desired that the congregation should participate heartily.

These Services have circulated to the extent of

500,000 Copies

and the demand still continues, new churches adopting them every week.

* THE CONGREGATIONALIST SERVICES. *

1st SERIES, 1-20. 1-Thauksgraving. 2-Pilgrim Fathers. 3-Christmastide. 4-New Year. 5-Passiontide. 10-Easter. 14-Memorial Day. 15-Children's Sunday. 16-National. EVENTIDE SERVICES: 5-Forgiveness of Sins. 6-Trust in God. 7-Days of Thy Youth. 8-House of Our God. 11-Homeland. 12-Humility. 13-God in Nature. GENERAL WORSHIP: 17-Abide with us. 18-Eternal light of light. 19-I will extol Thee. 20-God be with us for the night is closing."

Price, 1 cent each; 100 copies of one number, 60 cents, postpaid.

The CONGREGATIONALIST, Boston.

Shining Silver.

There's always a best in every class, in this one it's

Electro-Silicon

but you've only our word for that, if it's true you should know it.

It Costs Nothing

to prove it; your address on a postal sent to us will do it. Once tried we leave the rest to you.

It's unlike any other.

It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York.

Ideal Teeth Cleaning

for the tufts of the PROPHYLACTIC TOOTH BRUSH go in between the teeth and remove every particle. Other brushes don't do this. In use, follow directions. Universally approved by dentists. Sold everywhere, or 35c. by mail, post paid. An instructive book about the teeth, free. Florence Mfg. Co., Florence, Mass.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Registered Pharmacist.—Situation wanted; 18 years' experience; reg. in Mass.; A. No. 1 reference. Address, "Druggist," No. 49 Fremont St., Springfield, Mass.

Wanted, by woman, formerly teacher, a place in country home where she can pay for board by domestic service. Address "F. J. D.," 58 Milton St., Brockton, Mass.

Wanted.—A position in an institution. Have had several years' experience in prison and reformatory work, and can give good references. Address Miss F. L. Tarbox, 906 Harrison St., Syracuse, N. Y.

Wanted.—Littell's Living Age, partial or complete set. Must be very low for cash. Address F. H. Palmer, 50 Bromfield St., Boston, Mass.

Wanted.—To correspond with a capable man who would like to rent a farm, or a portion of one, the coming year, or who would till it on shares. Good land. Near market. Windmill. Mrs. J. E. Cragin, West Fitchburg, Mass.

New England Farm Wanted, in exchange for twenty-five lots, free and clear, in growing railroad town in center of peach belt, Georgia. Owner values lots at twenty-five hundred dollars. Must increase. Best reasons for selling. R. J. McGowan, 114 St. Felix St., Brooklyn, N. Y.

DR. STRONG'S SANITARIUM,

Saratoga Springs, N. Y.

A popular resort for health, rest, change or recreation, all the year. Elevator, electric bells, steam heat, sun-parlor, and promenade on the roof; suites of rooms with baths. Dry, tonic air. Saratoga waters, and winter sports. Massage, electricity. All baths and health appliances New Turkish and Russian Baths. Send for illustrated circular.

HOLY LAND, ETC.

High-class escorted parties for Italy, Egypt, with or without Nile, Palestine, Turkey, Greece, long or short tours, leaving New York, Nov. 24th, Dec. 8th, Jan. 19th and Feb. 2d, by North German Lloyd Steamer to Genoa. Membership limited. Independent travel tickets by all routes to the Orient and Round the World. General Agents for A. L. chief S. S. Lines. Choice berths secured. Gaze's Tourist Gazette monthly.

H. GAZE & SONS, 113 Broadway, N. Y., and 201 Washington Street, Boston.

To CALIFORNIA and ALL POINTS WEST.

Personally Conducted

EXCURSIONS.

Write for Particulars.

JUDSON & CO., 227 Washington St. Boston

Church Equipment.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect.
10 Park Square, Room 8, Opposite
Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a *Specialty*, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

Church Cushions

Correspondence Solicited.

Ostermoor & Co., 116 Elizabeth St.
New York, N. Y.

In connection with our wholesale business, we are accustomed to sell
CHURCH CARPETS
at manufacturers' prices.

John H. Pray, Sons & Co.,

Wholesale and Retail CARPETS

and UPHOLSTERY,

658 Washington St. (opp. Boylston), Boston.

Correspondence Solicited.

BUCKEYE CHURCH BELLS, PEALS AND CHIMES.
Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.
BUCKEYE BELL FOUNDRY,
E. W. Vandusen Co., Cincinnati, Ohio.

THE CINCINNATI BELL FOUNDRY
CINCINNATI, OHIO
SOLE MAKERS OF THE **BUCKEYE BELL**
FOR CHURCH, SCHOOL, FIRE ALARM, ETC.
Catalogue with 2500 testimonials. Prices and terms free.

FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER PUREST BEST
G. MENEELY & CO., NEWARK, N. J.
WEST-TROY, N. Y. BELLS, METAL CHIMES, ETC. CATALOGUE & PRICES FREE

Blake Bell Foundry

Established in 1820.

Successors to W. M. BLAKE & CO. Manufacture bells of every description, single or chimed, of Copper and Tin. Address

BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McHANE BELL FOUNDRY, BALTIMORE, MD.

Why not preserve your papers?

A Convenient Binder

For the CONGREGATIONALIST.

Two sizes. } Size A holding 13 numbers.
Size B holding 26 numbers.

Price, carriage prepaid, either size, 75 cents.

W. L. Greene & Co., 1 Somerset St., Boston

USE "DURKEE'S"
SALAD DRESSING

CALENDAR.

Woman's Board, Montclair, Nov. 6.
Nonpartisan National W. C. T. U. Convention,
Washington, Pa., Nov. 13-16.
W. C. T. U. Convention, Cleveland, Nov. 16-21.
American Historical Association, Washington,
Dec. 26-28.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 26.

It is always pleasant to welcome the missionary women to a share in the responsibility of the meeting, and last Friday this greeting was given to Mrs. J. H. DeForest of Japan. The thought which she emphasized was, "He knew what was in them." Christ knew the heart of Peter when He called him, the heart of Nathanael, of the Samaritan woman, of every disciple in earlier or later days, and our hearts can never outgrow the knowledge of Christ. Mrs. Pratt told the story of a poor old woman living upon public charity, whose daily delight was to repeat, "That I may know Him and the power of His resurrection." Memory failed and she could repeat only, "That I may know Him"; memory lapsed still further and she could remember of her favorite verse only the one word "Him," which she repeated over and over again with great satisfaction, thus illustrating the joy in knowing Him as well as in believing that He knows us.

The calendar suggesting prayer for missionaries under appointment, Miss Child spoke of Dr. Julia Bissell, who is soon to return to Ahmednagar, her old home, to take up new work as a medical missionary, and of her sister Emily who returns at the same time; of Miss Nason and Miss Moulton of W. B. M. I., who go soon, one to help Miss Cloason in the girls' school at Talas, and the other to carry good cheer and aid to Mrs. E. S. Hume and the girls in Bowker Hall, Bombay; of Miss Foreman who has recently gone to Aintab, and of Miss Cheney whose work is to be in Hong Kong. Mrs. Schneider, from her own experience and observation, spoke of the special trials of new missionaries.

Miss Shed of Macbashi spoke of work in that station and at Matsuyama, and delivered Miss Clara Brown's message of appeal for some one to help her at Niigata. She also reported the request of the mission for more kindergarten work. Mrs. Washington Choate brought encouraging words from New Haven Branch. She repeated the fable of the birds being made at first without wings; then when wings were given them they tried to carry them and found them very burdensome; it was only when they fastened them to their shoulders that they found themselves flying freely through the air. So it is only when we put our shoulders under our burdens that we work with efficiency and success. Mrs. Carr reported a meeting of Berkshire Branch at North Adams, and gave assurances that the

branch is sharing the burdens of the board at present in striving to gain the uninterested or inactive women. The approaching meeting at Montclair, Nov. 7, 8, was especially remembered in prayer.

DYSPEPSIA seldom causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

THE value of good bread is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys" — free.

Write Geo A Macbeth Co,
Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

China and Faience Lamps.

We invite inspection of our new Lamps, from the English, French, German and Austrian Potteries, designed by us, and fitted here with the improved American founts and burners, and costing from \$2.50 up to \$100.00.

Coalport China Lamps,

Royal Worcester Lamps,

Wedgwood Lamps,

Dresden Lamps,

Sitzendorfer Porcelain Lamps,

French Porcelain Lamps,

Austrian China Banquet and Boudoir Lamps,

Vienna Cut and Gold Glass Lamps,

Genuine Delft Lamps,

Oxidized Silver and Wrought Iron Lamps,

and the ROSENBERG FAIENCE LAMPS (from The Hague).

We wish to call special attention to the last-named lamps as being beautiful specimens of soft color glazes.

SEVEN FLOORS.

Jones, McDuffee & Stratton,

120 Franklin Street.

The Simplex Printer

100 copies of any writing or drawing in 30 minutes.



The "SIMPLEX" is the easiest, cleanest, best and cheapest duplicating process. Its work is an exact fac-simile of the original writing.

Requires no washing or cleaning, always ready, and will save its cost over and again in sending out notices. It costs but little (\$3 to \$50). Send for circulars.

LAWTON & CO., 30 Vesey St., New York.

"SUN PASTE STOVE POLISH"



Applied and Polished with a Cloth.

Manufactured by MORSE BROS., Canton, Mass.,
Proprietors of "RISING SUN STOVE POLISH."



A. M. Eames & Co.

MANUFACTURERS OF

Carriage
Wheels.

Light Wheels of Best Grades a Specialty. Also

Wagon and Cart Wheels.

Grand National Prize at Paris,
of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,



HIGHLY
ENDORSED
by the medical
faculty of
Paris. An
agreeable and
highly effica-
cious Remedy.
London

Lancet.

For
Stomach
affections,
Loss of Ap-
petite, Men-
tal Depres-
sion, Poor-
ness of the
Blood,
Fever and
Ague, and
Retarded
Convales-
cence.

PARIS: 22 rue Drouot.
E. FOUGERA & CO., AGENTS FOR THE U.S.
30 North William St., N. Y.

MAGEE
RANGES

"The Best"

Says Miss
Parloa
of the
American
Cooking
School



In Practical Use, Fine Finish, Durability,
Perfection in Every Detail, it has no equal.

ONLY BEST WORKMANSHIP
AND MATERIAL EMPLOYED.

The Highest Awards from the World's Fair
at Chicago, and Mechanics Charitable Asso-
ciation, Boston. No other makers of like
goods received such endorsement.

"BOSTON HEATER"

gives powerful and even heat, free from
gas and dust, with less fuel than by other
methods. Used for warm air only or in
combination with hot water.

We Guarantee Satisfaction or no Sale

ILLUSTRATED CATALOGUE FREE

MAGEE FURNACE COMPANY

Boston New York Chicago

ASTHMA, Hay Fever, Catarrh, and cold in the
head, instantly relieved, and quickly
cured, by using Ober's Asthma Remedy. Nothing
equals it. Recommended and used by physicians.
Price 50 cents per Box of Druggists or by mail. Trial
Package Free. Address EDWIN W. OBER, 79
Door St., Albany, N. Y.

SIFTINGS FROM THE A. M. A. MEETING

Is there a church in the United States better adapted for a great convention than the First Church?

You might as well try to light the streets of Lowell with lightning bugs as to try to light the South by any light but that divine One that died to light the world.—*Dr. McKenzie.*

The bright lads of the Boys' Brigade did effective work, their courteous attention extending to many important minutiae. The young women, too, in the reception-rooms performed many a kind-service.

"I thank you," said a listener to one of the speakers who had just concluded his address, "for what you omitted. You made no reference to Benjamin Kidd. He had already been four times introduced to the audience by four successive speakers."

Such an enthusiastic meeting as the Endeavor rally proved to be can hardly fail to bind our young people to the great society which their parents have loved so well. We trust such a meeting will become a regular feature of the annual conventions.

In response to Assistant Recording Secretary Barton's frequent and moving appeals, no less than 574 delegates registered, though the number present from abroad was considerably larger. Yet it appeared that the churches as such formally elected only between one and two hundred persons to represent them.

Intellectual, moral and even spiritual progress depend on material conditions. Industrial training in such a case may be as justly entitled to be called religious instruction as are Bible lessons in the Sunday schools. They can be made complementary to them and are so made. They are neither of them final, but both means to an end.—*Secretary Beard.*

Why, it was not so many years ago that some of your ancestors and mine in Scotland were buying with their blood the right to their freedom to worship God according to dictates of their own conscience, and some of their descendants do not care enough about it to go to church when they can stay at home and read a Sunday newspaper.—*Dr. Abbott.*

President Gates makes a superb presiding officer for the association, in whose work he has participated ever since the days when as a boy he saw the dry goods box brought into his father's stable which had not been opened for the three weeks of its journey by the underground railroad. When opened it was found to contain a negro child, aged three years, and the child's mother, who gave birth that same night to another child, both children being now in honorable esteem in New York State.

It was nearly ten o'clock on Thursday evening when the convention closed and at ten o'clock on Friday morning the *Lowell Times* had printed and mailed over 2,000 copies of the official stenographic report of the meeting, in a form which the venerable senior secretary from New York declared "one of the cleanest and best appearing which the association had ever obtained from a newspaper office." Extra copies of this special edition can yet be obtained by addressing the *Morning Times* at Lowell, Mass.

On Wednesday evening the ample vestries were filled with tables at which several hundred delegates seated themselves for supper, which was followed by the post-prandial services now coming to be regarded as an essential feature of these great religious meetings. Dr. Strieby led off with a very funny story, and the beloved and venerable secretary was imitated with gusto by ministers, professors and laymen who crowded close on one another in the quick procession of crisp speeches. The women who had prepared this supper, in addition to the task of entertaining more than 500 guests from outside the city, well deserved the graceful tribute paid them by Dr. Nebemiah Boynton.

HAVE YOU HEARD?

A Little Secret Whispered for the Ladies. This Secret is Not Only for Young Ladies, but for the Mothers of Families and for all Interested.



MRS. E. L. TAYLOR AND DAUGHTER.

Wonderful and extraordinary events among well-known women strongly and powerfully interest all. This country is filled with noble-minded women who earnestly desire to promote the welfare of their sex. One of the brightest and most intellectual of these is Mrs. E. L. Taylor, who resides at 17 Baker Block, Main St., Ticonderoga, N. Y. She says:

"A year ago I became fearfully nervous and completely run down so that I was obliged to stop work. I got so that I could hardly eat anything and what little I did eat distressed me terribly. I had nervous prostration and dyspepsia, and was terribly weak.

"I tried physicians and medicines but all to no good. I had heard much about the wonders of Dr. Greene's Nervura blood and nerve remedy and began to feel that it would do me good. I determined to try it. After commencing it, I began to feel better almost immediately and steadily improved under its wonderful influence.

"After taking five bottles I was completely cured of all my complaints, and was a perfectly well woman. I cannot tell you how

thankful I am for having taken Dr. Greene's Nervura blood and nerve remedy. I advise every one to use it, for I know the good it did me and what it is doing for others."

The positive and straightforward statements made by the foresighted and deep-thinking men and women who are cured by Dr. Greene's Nervura blood and nerve remedy gives to these testimonials such strength and influence that everybody acknowledges the genuine worth and marvelous power to cure of this wonderful medicine.

Everybody takes Dr. Greene's Nervura blood and nerve remedy for it always cures.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one, at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted in this paper. The price of publishing such notices is full ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 5, at 10 A. M. Illustrated address, Passion Play of Oberammergau, Rev. J. J. Lewis. The wives of the ministers are especially invited.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

ESSEX SOUTH BRANCH W. B. M., Maple Street Church, Danvers, Nov. 1. Basket collation.

WOMAN'S BOARD OF MISSIONS.—A meeting will be held in the Congregational church, Montclair, N. J., Wednesday and Thursday, Nov. 7, 8. Morning sessions at 10; afternoon sessions at 2. All ladies are cordially invited to be present. Wednesday evening session for ladies and gentlemen at 7.30. Papers and addresses are expected from Mrs. Joseph Cook, Mrs. C. H. Daniels, Mrs. H. A. Stimson, Miss Ellen C. Parsons, Mrs. Ballington Booth, Rev. C. C. Creegan, D. D., Rev. A. H. Bradford, D. D., and a large number of missionaries. Reduction of a fare and a third has been obtained upon the following New England railroads: Boston & Albany, New York & New England, New York, New Haven & Hartford. Also, Fall River Line, Stonington Line, Norwich Line, Providence Line. Agents at principal stations on above roads are supplied with certificates which they will furnish, upon application, to persons purchasing tickets.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Secretary, Rev. S. H. Whittlesey, religious and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Rev. G. A. Pinneo, Treasurer, 50 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West End Committee.) J. C. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Dwyer, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, pages 62-63. (The body corporate chartered under the laws of the State of Connecticut.) (Here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1893.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. HARRIS S. SNOW, Corresponding Secretary, Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; provides temporary homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York. CHARLES H. FRASE, President. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison F. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1632.

OBITUARY.

BOWLAND R. JONES.

The death of Mr. Jones, one of Falmouth's best beloved citizens, occurred Oct. 7 at the age of forty-three years, the direct cause being spinal meningitis. He was a native of Falmouth, the son of Capt. Silas Jones, and had resided nearly all his life in this place. He was an exceptionally fine man and departed this life with the proud distinction of not having an enemy in the world or having an unkind word spoken of him during his life. He was a consistent and devoted member of the Congregational church, having united with the Falmouth society in early manhood.

The funeral services, which were held on Thursday, were conducted by Rev. H. K. Craig, in the absence of the pastor, Rev. C. H. Washburn, and were largely attended. The clergyman's eulogy was a beautiful tribute to a worthy man and voiced the sentiment of the entire community in the depth of esteem in which the deceased was held.

FAIR FACES
Disfigured by Eruptions
ARE CURED BY
AYER'S SARSAPARILLA



"Some years ago, I was in a terrible condition with a humor, or eruption, which broke out all over my face and body. Seeing the testimony of others as to the efficacy of Ayer's Sarsaparilla in like cases, I concluded to give this medicine a trial, and the result was a thorough cure, no sign of the complaint making its appearance since. I have no hesitation in recommending Ayer's Sarsaparilla for any kind of skin disease."—J. W. DEAN, Moss Point, Miss.

Ayer's The Sarsaparilla
Admitted at the World's Fair

Queen's Physicians.

Eminent and fashionable London Physicians are practicing treatment of patients by mail for fee of a crown. A well-known New York specialist, Dr. Bradley, of "The Long Acre," 1491-7 Broadway, New York, is introducing this novel method of practice in this country. His specialties are skin, chest and nerve diseases. If you live outside of New York, you can consult him by mail for a nominal fee of a dollar. A specialist of standing in New York is able to give his patients the benefit of the highest attainments and skill of the medical world.

INSTANT RELIEF

for all
afflicted with
TORTURING
SKIN DISEASES

in a Single
Application of

Cuticura

CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston. "How to Cure Every Skin Disease," free.

Children's teeth should receive early attention; if the first teeth are well cared for the permanent ones will be satisfactory.



Rubifoam
FOR THE TEETH

is splendid for children. They like the delicious flavor. It is most cleansing and healthful and absolutely harmless.

25 cents. All Druggists. Sample vial free. Address E. W. HOYT & Co., Lowell, Mass.

KEEP WELL FOR A CENT

Drop me a postal—I'll tell you all about Calisaya La Rilla—the preventative of colds and all the troubles colds stand for—and point the way to kill colds at the start. Charles Allen Reed, 9 Cliff St., New York.



I suffered terribly from roaring in my head during an attack of catarrh, and because every deaf, used Ely's Cream Balm and in three weeks could hear as well as ever.—A. E. Newman, Grating, Mich.

ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable! Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

U. S. Census for one year, 1880, reports
35,607 Deaths from
Cancer.

The Berkshire Hills
Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife. We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment. Book giving a description of our Sanatorium and treatment, with terms and references, free. Address DR. W. E. BROWN & SON, North Adams, Mass.



DEAFNESS

And HEAD NOISES relieved by using Wilson's Common Sense Ear Drums. New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet. WILSON EAR DRUM CO. Mention this Paper. LOUISVILLE, KY.

BARLEY CRYSTALS

New Diuretic, Rheumatism, Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Rhine, Watertown, N.Y., U.S.A.

TRUSSES on 30 Days Trial

Easy, durable and cheap. A radical cure effected. Send for sealed catalogue. EUGLESTON TRUSS CO., Masonic Temple, Chicago, Ill.

Royal

Baking Powder

Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



IT
WILL
CURE.

FOR
Hoarseness, Sore Throat,
Rheumatism, Soreness,
Toothache, Earache,
Lameness, Wounds,
Chilblains, Burns,
Catarrh, Colds,
Bruises, Piles,
And
ALL
PAIN

USE
POND'S
EXTRACT

IVORY



SOAP


99 $\frac{44}{100}$ %

PURE

FOR THE BABY.

THE PROCTER & GAMBLE CO., CINTI.

A Ballad of Sapolio.



young house-maid
Was sore afraid
That her mistress would let her go,
Though hard she worked,
And never shirked.
At cleaning she was s-l-o-w.
Now all is bright,
Her heart is light.
For she's found

Sapolio.



Margaret, Anna, Nellie Kellogg (babies 2 months), Watkins, New York.
The mother of these sprightly little ones knew the value of **Ridge's Food**—so she has them with her today.

The following is from a physician in a New England city who enjoys a practice rising ten thousand per year, and, being entirely unsolicited, is entitled to attention.

"Much has been written during the past few years concerning the feeding of infants; different preparations of milk and cream, with various additions, have been recommended, but satisfactory results were, as a rule, not obtained. Eminent physicians agree that milk should form the basis of all foods employed. Condensed milk, diluted cow's milk, and sterilized milk have, however, proven more or less unsatisfactory, because the casein, the most nutritive constituent in the milk, formed large curdy masses, which are digested with great difficulty, if at all; these masses, fermenting, create gastric disturbances, and, passing into the intestines, produce diarrhoea and consequent diseases.

"For many years **Ridge's Food** has been our chief reliance. It really is a capital food and one that can be recommended as furnishing the best principals for infant diet. Not only is it most nutritious, but it is a food adapted to the wants of those whose digestive powers are inadequate, whether in the earliest or any other period of life. Easily digested, it only needs trial to satisfy any unprejudiced mind of its value. The age is progressive, and a better food may be discovered; but, in our humble judgment, it must be a future event; and, furthermore, **Ridge's Food** leaves little to be desired."

Not only to the sufferer wasted by disease does **Ridge's Food** supplement proper medicines and bring back strength needed, but the delicate mother will find in its daily use just what is needed to check and supplement the drain made upon nature's forces.

Try it, mothers, and be convinced. **Ridge's Food** is undoubtedly the most reliable food in the market for the rearing of children. In cans, 35c. up. Sample can sent for 10 cents, if not sold by your druggist.

WOOLRICH & CO., Sole Manufacturers, PALMER, MASS., U. S. A.